

A  
CVRRY-COMBE  
FOR  
A COXE-COMBE.  
OR  
PVRGATORIES  
KNELL.

*In answer of a lewd Libell lately foricated*

by IABAL RACHIL against Sir EDVV. HOBIES

COVNTER-SNARLES

Entituled

*Purgatories triumph over Hell.*

Digested in forme of a Dialogue by NICK-groome  
of the HOBIE-Stable REGINOVRGI.

CIC.

*Carres aluntur in Capitolio.*

ESAY 19. v.5.

Et Fluius exsiccabitur.

LONDON,

Printed by William Stansby for Nathaniel Butter, and are to  
be sold at his shop neere S. Austins gate at the signe  
of the Pied Bull. 1615.



2. TIM. 3.

6. Of this sort are they which creepe into houses, and leade captiue simple women laden with sinnes, and led with diuers lusts.

7. Which women are euer learning, and are neuer able to come to the knowledge of the truth.

8. And as Iannes and Iambres withstood Moses, so doe the se also resist the truth, men of corrupt mindes, reprobate concerning the faith.

9. But they shall preuaile no longer, for their madnessse shall be euident to all men, as theirs also was.

ESAY 44. v. 27.

Be dric, and I will dric vp the Flouds.







To  
THE READER.

**N**O gentle vngentle,  
nor vngentle gentle,  
but gentle gentle  
Reader, I desire no  
better Patron for this  
my rusticke Dialogue, then thy fa-  
vourable smile. Many things pas-  
sed in this conference which esca-  
ped my memorie before I could  
come to commit them to the custo-  
die of my pen. That which I retai-  
ned, is here published for thy solace,

*To the Reader.*

and the disgrace of all pamphletting Libellers, who strut like braue Gallants till their bombasted stuffings bee discovered, and then haue nothing to shew but poore meagre carcases, which it would pitie a tender eie to behold. VVith what fidelitie I haue dealt in producing the Aduersaries assertions, I must referre my selfe to the indifferent suruey of his booke, by which it will appeare that I haue not set him on the racke, to compell him to vtter that which was against his minde, but tooke euery clause as it did drop of it owne accord from the voluntarie euidence of his penne. The method cannot bee so exact as I could haue wished. Hee that tractes a Fugitiue, must take the  
By-

*To the Reader.*

By-path as well as the Rode-way.  
Herein could I not be my owne  
Caruer, being ouer-swayed with  
the current of his Streame. For  
the conueiance of the Dialogue,  
some few formall passages happi-  
ly are transposed, but without al-  
teration either of words or sense,  
If hee complaine of too much  
tartnesse, let him blame his owne  
thundring, which turned my  
sweet VVine into sowre Vine-  
ger. Rather then hee shoulde  
bee troubled with the scratches,  
I haue thought good to bestow  
vpon him this small cast of my  
Office, for which if he cunne me  
small thanks, I shall yet comfort  
my selfe with the loyaltie of my  
seruiceable intention. And thus

I

*To the Reader.*

I referre my bold enterprize to thy  
best censure, and these homely  
lines to thy most fauoura-  
ble construction,

*Nick. Groome.*



# CERTAINE ENCOMIASTIQUE Epigrams

prefixed as a Prologue to the

*Authors Dialogue.*

**N**ick-Groome, thy quill hath flowne so passing well,  
That none denies thy Curry-combe the Bell.  
If Bellarmine do send his Mare to thee,  
Her necke, if not her heart, will broken be.  
The head-strong Iade that scornes the raynes and bit,  
Will by thy Art be soone for Saddle fit.  
Ere while we saw this Iabal, skittish, wild,  
Wincing aloft; thy spurre had made him milde.  
Oh how he fumes and fumes in foule despight,  
To see his pride so curb'd by such a wight.  
Tis fit the Foole who cannot rule his bable,  
Should find some fetters in the Hoby-Table.

HOBY MORTON.

B

Nick, thou sayst ill that Miracles are done,  
Thy lines do proue that they are scarce begunne:  
That Stable-groomes should Iesuites confront,  
As yet was neuer heard in Hellespont:  
Had not some higher Genius thy thoughts inspired  
Thy Muse, thy cause, thy credit had beene bemired.  
Nor Hall nor Sichem do such wonders yeeld,  
Their wonders vanish, thine hath wonne the field.

Edmund Langston.

By my consent that noble Sydneys verse,  
When thou art dead shall cleave vnto thy herse.  
If that the man such praise must haue,  
Then what must he that keepe the knaue?

Idem ad Eundem.

If Iabal meet thee, Nick, thou must to Hell;  
Ther's now no middle place for soules to dwell:  
Tis not the Tygre on thy sleene shall bayle thee,  
Thy comfort is, thy penne will neuer faile thee.

William Epseley.

Some free their friends by purse from Purgatory pains,  
Some by their Oraysons, some by Oblations:  
Nick-Groome hath fully clear'd that coast without the  
Which hallowed bene, or other duplications (graynes,  
of

*Of Aue Maries, or that mumming foppery,  
Which makes the wiser world deride all popery.  
To sacke those walls it cost him not a groat,  
His pen hath set Don Charons barke afloat.*

Anthony Tounhall.

**W***hat is this Iabal, an out-landish man?  
A Monk, a Punck, or Pembliconian?  
Simon Fitz-Magus calls him Iason Raguel,  
But he's more kin to Nabal or Pantagruel.  
Nabal and Iabal differ but a letter,  
Nabal a foole, this Iabal little better.  
Iabal is Floud in English, Rachil Detraction,  
That notifes his name, this displayes his faction.*

Idem.

**I***s Iabal Doctor by degree in Schooles?  
If he commenc'd, 'twas in the shippe of fooles.  
Though neuer grac'd with Lambskins seniority,  
He beats in corners, by the Popes authority.*

Peregrine Hoby.  
*Etonensis.*

**T***He middle Ghosts twixt Limbo and the Lake,  
Which neither Sunne nor Moone of long time saw,  
Of this thy Knell doe ioyfull notice take  
They shewt to see their Iaylor pron'd a Dawe.*

A 2

Iabal

*Iabal their Tylor being put to flight,  
They all breake loose from shadowes of the night.*

GILES DABITOT.

**W***Hen Rome shall heare of Purgatories Knell,  
Nick will be curs'd with candle, book, and bell,  
His Curry-combe will be adindg'd to fire.  
O happy Nick to be a Martyrs Syre!  
They hardly shall, whether they blesse or curse,  
Make Nick much better, or his lines much worse.  
He tooke a lucky time his booke to vent,  
Tis thought the Pope hath all his curses spent.*

Robert Flint, twice Maior of  
Queenborough.

**H***ow many tongues speakes Iabal? fine at least.  
His lying tongue doth farre surpasse the rest.  
He lies in English, Latin, French and Dutch,  
Whether he speake or write he lies; that's much.*

IARCAS PARSONS.

**H***e that Triumphs before the field be wonne,  
May be led captiue ere the fight be done.  
Sawest thou how proudly Iabals Charret vaunted?*

*My*



*My fellow Nick hath now his courage daunted.  
Nick tyes him to the racke (thus fortunes alter)  
Nick clippes his mane, Nick leades him in a halter.*

Tho. Cooke.

**M***y trusty Nick, thinke not that I colloque,  
I do protest I like thy Dialogue.  
Thy Matter, Method, and thy pleasing straine,  
Haue let the Brauo blond in th' Antique vaine.  
Thy Curry-combe hath iust as many notches,  
As Iabals pybald Coxcombe Iaggess and scotches.  
Thou shalt haue passage to the March-beere barrell,  
For soyling Iabal in thy Masters quarrell.*

Sim. the Butler.

**S***ome say that Iabal hath a Swinish looke,  
And others say he wrote a dogged booke.  
I rather thinke it was a Hogge that wrought it,  
And wot you why? twas Chaunce our dogge that  
(brought it.*

Harry the Portar.

Idem de eodem.

**VV** *Hen Chance came in, he seem'd to bring a prize,  
Nick look'd, and found a farde full of Lies.  
And when he tooke it, Chance did wag his tayle,  
Prasaging that the Groome should labal quaille.  
When Dags bring popish Libels tween their gills,  
Tis time for Groomes to exercise their quills.*



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this Booke.

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DIA.

## Dialogue

Between the *Maio<sup>r</sup>.*  
*Minister.* } of *Queenborough.*  
NICK Groome }  
Iabal Rachil } *Libeller.*

A CVR.



A  
CVRRY-COMBE  
for a Cox-combe.

CHAP. I.

*The Libellers malice, pride, fraud, and folly detected.*

*Ma.*



Hat, honest *Nick*! Welcome into *Sheppy*. How fares the noble Knight, and all the true Trojans at home?

*Nick.* I thanke God Sir, all well. My Master remembers his loue to your Worship, to you Master Vicar, and to all his friends in these parts.

*Min.* We are much bound to him for his kinde remembrance; but I wonder what winde drives you

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B

hither.

hither? we may strew greene rushes for you; I thinke you were neuer heere since Master Maior tooke his oath.

*Nick.* Sir, you are in the right, but such troublesome guests come soone enough, like foule weather, before they be sent for.

*Ma.* Nay say not so *Nick*, the worst dogge in your masters house cannot come vnwelcome to *Queenborough*.

*Nick.* That's more of your kindnesse then our merit; but I pray you what's the reason the bowling greene is so emptie vpon so faire a day?

*Min.* Why man, there is a great Faire at *Sittingburne*, thither they are all gone, tag, rag, and long-taile.

*Nick.* Then I feare I am come at an ill time.

*Ma.* Why so?

*Nick.* My master hath sent me for the pyde nagge, hee would haue him runne in *James parke*, lest hee spoile him selfe this drie season: besides, I haue appointed the Smith to bee heere in the afternoone. Now if the Castle-keeper bee gone to buy Hobby-horses too, I am in a faire case.

*Min.* To put you out of doubt, vpon my knowledge he is ridde out, more then an houre and a halfe since.

*Nick.* Then it is likely to be darke night before he finde the way home.

*Ma.* Assure your selfe of that; it is a forfeit for a Sheppy-man to come from a Faire till Sunne set.

*Nick.* See the ill lucke; and the worst is, I know not



not how to spend the time all this lue-long day.

*Ma.* As if I haue not a good dish of Oysters, and a cold pye at home to hold you tacker.

*Nick.* Many thanks good Master Maior: but in very deed I brake my fast so well with our old Gardiner at *Vpberry* before I came out, that I shall haue little mawe to any meate till night.

*Min.* Then what will you doe?

*Nick.* On my little honestie I know not, vnlesse some good bodie would lende mee a Play-booke to make my worship laugh.

*Ma.* Faith *Nick* I doe not remember any such in my custodie, but our Searcher lent me a merry book which came to his hands the last weeke.

*Min.* Sir, you meane that Squibbing pamphlet against Sir *Edward Hoby*, which I borrowed of you yesterday morning.

*Ma.* The very same: I would you would take the paines to fetch it.

*Min.* That labour shall be sau'd, we neuer parted companies since we met.

*Nick.* Now if you bee kinde gentlemen, let vs sit downe yonder, vpon a Pennylesse Bench, and suruey it.

*Ma.* Agreed; for I thinke wee shall haue no bodie in hast come to trouble vs.

*Nick.* What may the title of the booke bee? and who is the Author?

*Min.* He may be *Nicholas nemo*, for ought I know, he discouers himselfe only by the marke of *I. R.*

*Nick.* I dare lay a good wager it is that *Ishmael*

a Secretum & silantium magis disputationibus conuenit, ne sermo interpellatur à tanta ultra citroq; euntium boninum & frequentia & strepitu.  
b conscia splendentem formidat notissima solem.

*Rabſhacheb*, whom my Maſter ſo hampr'd in his *Counter-ſnarle*: my minde giues me it is the ſame *Gurgullo*, whoſe late arriuall makes him ſo much merriment.

*Min.* Not vnlike: hee hath wonne the ſpurres for an arch-rayler. The moſt rauiſing, and brauiſing *Paſquil* that euer I read. Had he gotten any prize by his laſt worke, you ſhould haue now ſeene him out of his maskers ſute: he ſtands cloſe behinde his picture: if it paſſe currant, he will then peepe out, otherwiſe he will hide his head in a Bench-hole.

*Ma.* But is this the faſhion of profeſſed *e* Diuines, to broach Poſitions which they dare not juſtifie with the ſubſcription of their names, and being nameleſſe themſelues, to perbreake perſons of note.

*Nick.* Doe you wonder at that? As if old purſetakers will preſent themſelues in their owne likenes without *vizards*, and *ſcarfes*.

*Ma.* Indeede that were the next way to the Gallowes; but ſurely this kinde of cunning ioyned with ſo great ſcurrility (which in my little view I diſcouered) would make me ſhrewdly ſuſpect their <sup>d</sup> ſinceritie, who are ſo intemperate in their owne affections, and regardleſſe of better mens credits.

*Min.* This is the Catholike charitie, and ſoule-gaining patience practiſed now adayes; but he is not without his ſhifts. That he concealeth his name, it is his *e* humilitie, as regardleſſe of worldly reſpects. That hee is ſo tarte, it proceedeth from his zeale of the cauſe, not any hatred of the perſon.

*Ma.* In my opinion he needs not feare any great applauſe, for the extraordinary ſkil of his work. Tis well

c Illi faciem  
velant qui ſe pu-  
denda dicere  
cognoſcunt, fa-  
tentur ſe non di-  
cenda dicere.  
Laur.Val. de  
volupt. lib.3.

d Non ſe Phi-  
dias qui clypeo  
Mineræ ima-  
ginem ſuam in-  
ſculpoſit.

c Page 26.

well if he scape in this learned age without reproof. But to, make zeale the Patron for his <sup>f</sup> personall trumps, is intollerable hypocrisie.

*Min.* Could he shew any such sparkes of personall disdain, flying from Saint *Augustines* penne, there were yet some little hope, that hee hath at least a dramme of that *Primitive Spirit*: but you shall heare how he contradicts himselfe. & Saint *Augustine* (saith he) *did endeavour to curbe the motions of anger, seeking to overcome his Aduersaries, not by returne of iniurious reproaches, to disgrace their persons, but by cleare Demonstrations of the victorious truth.*

*Ms.* Then is hee as like Saint *Augustine*, as an Owle to an Iuie bush.

*Nick.* And could hee single out no body but my Master to make the Anuill of his malice? I doubt hee hath taken a wrong Sowe by the eare; if his coate be not swingd' well and thrifily, let me bee held for a sowced Gurnet.

*Min.* Indeeede it had beene the wiser way, first to haue beleaguered the Castle which he formerly <sup>h</sup> lost; and had not either vaine hope of a second voluntarie lapse, or necessarie feare of some foule discouerie, diuerted his force, hee would rather haue followed the chase of his olde prey. Well, hee is not vnlike to haue some hornets about his eares: But for Sir *Edward*, hee hath passed his word to answere him with contempt.

*Ma.* Silence verily is fittest for a Gentleman of his place, vnlesse his aduersarie were of more worth then this Start-up.

f A trimme Minion, one of a merry scoffing wit, Friar-like. *Steph. Winton*: against G. Ioy. page 2.

g Preface Dedicatorie.

h Mastr. T.H.

i *Counters.*  
pag. 68.

k Pag. 199.

l Doe not  
Owles har-  
bour in the  
Barne of his  
braine?

*Nick.* I wonder in my heart what *Ishmael* meant to come vpon him with a fresh reply, hauing publike notice of his resolution.

*Ma.* This was it that animated him; the Knights  
i *Dormitabo* secur'd his pen free passage without con-  
troll.

*Nick.* Nay, then I would my girdle might breake; seeing he will wake a sleeping Lyon, as long as I can hold a *Currie-combe* in my hand, I will ferret his sides till he crie *k Flebo*.

*Min.* I perceiue thou art true bred; such a Whelp is fittest for this game: But how camest thou by thy Latin?

*Nick.* Faith, I waited on a yong Gentleman, at *Oxford*, some three, or foure yeares, where I got a few broken ends together, enough to patch *Rabsh*. his Cox-combe with a *Sternigogulus*.

*Ma.* On my soule thou art a merrie grigge: I would not for the price of a good Breake-fast haue wanted thy companie in the reuiue of this discourse.

*Nick.* Perhaps you will say so, by that time wee haue done; It shall goe hard if I find not Crotchets in this Beetle-head, to descant vpon his plaine song. But I long to heare the bookes name.

*Min.* It is called *Purgatories* <sup>1</sup>*Triumph ouer Hell*.

*Nick.* What! *Ishmael* the Conqueror? O victorious *Rabshacheb*. In what pompe art thou led to the Capitoll?

*Min.* Would you know how? his Charriot is drawne with foure grisly *Antiques*: *Sophistrie*, *Scurrilitie*, *Impudencie*, and *Hypocrisie*, and attended with  
*Falshood*,

*Falshood, Philosophie, Atheisme, and Idolatrie.*

*Ma.* If he triumph after the old Roman maner, he must (for the gaining of applause) be very liberall in his gifts to the people.

*Min.* Hee passeth for that of all that euer I knew. Here he flings a *Rams horne*, there a *Tobacco pipe*; here hee bestowes a *Black-more* Girle of his owne taking; there hee casts our *Ladies Gloues*. *Asses* are his ordinarie fauours; and as for *Wine, Sugar, Honnie-sops, Greene Goslings, Cocatrices, Wood-cockes, Cockes egges*; and *Sallets*, you would admire his lubberalitie.

*Ma.* Stop there good *M. Vicar*, *Nickes* teeth will water, if you talke of any more such lunckets.

*Nick.* No not if hee gaue *Quailes* insteede of *Wood-cockes*; these dainterils haue layen so long vpon his hands, that I feare me they are scarce sweete.

*Ma.* His last Treatise, (if I be well aduised) where in hee began to sling at the Knight, was Christned, *The ouerthrow of the Protestants pulpit Babels*.

*Nick.* The *Ouerthrow*? O *Hercules*! They must bee Bables indeed if he bee able to mowe them. What a braue Lad is this, that dreames of nothing but *Ouerthrowes*, and *Triumphs*? No doubt hee rescued many *Shauelings* in this skirmish. T was pittie hee was not in *England* when my Lord *Dela Ware* vnder-tooke his voyage: Then should his Lordship haue had no neede to haue stood to the curtesie of the two *Vniuersities*. *Rabshacheh* alone would haue soon brought those poore *Sauages*, vnder the belt of his Discipline. But had he not great lucke (trow you) to scape *Cerberus* his fanges, comming so neere the confines of Hell?

*Ma.*

m Mendacium  
ridiculum &  
morione dignum

n Preface.

*Ma.* He complayneth that he met with a <sup>a</sup> *Cerberus*, meaning the Knights *Counter-snarle*, Which entertained him with an unfriendly welcome, and saluted his pinnace with a peale of vnlonely termes.

o Ibid.

*Min.* And well worthie, for hee gaue the onset without a challenge, neither came he as a *Merchant* (according to his colourable pretence) with an <sup>o</sup> *Olive branch*, towards the haue of his fauour; but as a man of Warre with a flagge of defiance, to batter the invincible Fort of the Knights reputation.

p Letter to  
Mast. T. H.  
pag. 6.

q *Frustra fati-  
gando se nihil  
propter odium  
querere, extre-  
ma est demen-  
tia.* Salust.

*Ma.* Nay by your leaue, *S<sup>r</sup>. Edward* cast out his Gloue to any *P Romisid Rennegado*.

r Pag. 49.  
92.  
127.

*Nick.* What was that to *I. R.*? what needed hee haue fought as the Popes <sup>a</sup> *Voluntarie*, vnder those colours? Had he such interest in the Title, that hee could not forbear the Claime?

f Preface.

*Min.* As for that, it had beene pardonable, if in the confidence of his cause, hee had endeaoured to disable the Knights refutation of *Purgatorie*, by the *Dint of argument*: but to dart his *Porcupine quills* to blemish his credit, to *snuffe at a Tobacco pipe*, to *iest with his sword*, nay to make him a <sup>r</sup> *Pedler* to vent o-ther mens patches, as it argueth rather an aking tooth, then a religious minde, so is it able to driue *Sobrietie* her selfe into an <sup>r</sup> *arring passion*.

*Ma.* Had the *Cumaan Virgin*, I meane Discretion, beene his guide in that journey; had the respect of the Knights honor, or desire of well-fare of his soule, beene superintendent in his thoughts, hee would haue found another way to the wood. 'Tis strange *Rhetorique* to alienate his affections, whose *Iudgments* we labour to informe.

Nick.

*Nick.* Will you haue the right ? I haue gotten the length of his foote. *Prurit-atus Wilson* sees that *Isb-mael* hath a Wind-mill in his head, therefore hee buzzeth in his eares to set the clapper a iogge, that so he may get a good Grist.

*Ma.* Had there not been some such pecuniary, or sinister ayme, I verily thinke *Rabsbach* his pen had beene at a full period. Hee would haue accepted the Knights reasonable satisfaction, and endured a little shoure, especially raised by the blustering windes of his owne distemper: hee would not haue prouoked the grimme Porter the second time, whom he found so fell at the first. Somewhat it is that makes him so bray in the eares of his supposed *Cerberus*, who was well contented to haue taken a nappe, and to let him passe without regard.

*Min.* Yet would he make the world beleue hee is so desirous of peace, that hee hath now out of the abundance of his charity brought him a *hony sop* to stop his mouth.

*Ma.* Trust mee truly, hee comes ouer him with kindnesse; this hony was not fetched from the *Bees* hieue, but from the *Aspes* hole, more like to stir choller then to procure rest.

*Nick.* This trick he learned in his passage of *Charon* the Ferriman; to looke towards *peace* with his face, and rowe towards *discord* with his pen. He sets out the <sup>u</sup> *Oline branch* for a signe, but his vessels are full of gall and wormewood within.

*Min.* If we may take his owne word in his owne worke, it is the *gentle sound of a solid answer*, \* *It is a purgatory*

τ Mel in ore,  
verba laetis, sed  
in corde, fraud in  
sallis.

u Preface.

\* Preface.



*purgatory sallet to purge his prophane humours, made of fine medicinable hearbs, wherein he hath powred the oyle of charitable exhortations, mingled with the vineger of sharpe reprehension, yet so sparingly that it cannot be displeasing to his tast.*

*Nick.* If hee had presented him with the iuice of Rue, and skymd hony, it had beene more proper for the dimnesse of his sight. It seemes he hath not been brought vp vnder an *Apothecary*, but rather in a *Cookes* shop, he is so cunning in dishing out this saucy *Allegory*.

x This Allegory was beaten in the mortar of malice, with the pestle of his pestilent wit. Querth. p. 52.

*Min.* What will ye say then to this? *I haue done my best to x quench the fire which flashed from the bramble bush of your distempered thoughts, not with cold water of a dull deniall, nor with the oyle of sinners, which might increase the flame, by soothing you in your error, but with wine and sugar. I hope you will not taxe this to be broken-winded.*

y Pag. 27.

*Nick.* I promise you an excellent close. Had my master such a *Skull* in his kitchen, that would quench the fire with wine and sugar, the *Vintners* and *Grocers* would soone share his lands: his  $\gamma$  patrimony would then be in a dangerous consumption indeed.

*Min.* *Nick*, you are somewhat too quicke, his honest meaning is to bee accepted: yet if I haue any iudgement, hee is more elegant in one leafe of this booke then in all the other he wrote before.

*Ms.* Marry hee may thanke Sir *Edward* for that, whose phrases are so interlaced throughout the whole discourse, that *Rabshiebeh* his stile may seeme to haue put on her holli-day coate.

*Nick.*



*Nick.* This one thing I heard a Gentleman of good quality obserue, that hee hath an extraordinary gift in the retorting of concepts: And withall protested that he thought *Ishmael* was begotten on the side of a hill, he so returns word for word like an Eccho.

*Min.* The truth is, the poore man hath a very weake stomacke, hee casts vp whole periods as they went downe, without digestion or alteration.

*Ma.* If I were his Physitian, I would prescribe him a cup of wine and sugar next his heart, for what with his *watching*, *weeping* and *whipping*, he hath a very bad stomacke, and a worse braine.

z Pag. 113.

*Nick.* He ill deserues it, who measures other mens liquor, by the shallow panne of his owne wheeling skonce. If hee breake his fast with nymble-brained *Wilson* somewhat more liberally, hee strait fumbles in the mouth, and tumbles out a double *a* foole in euery answere according to his *simple* folly.

a Preface.

*Min.* He was not then mistaken that did *Hieroglyphick* him by the name of *Rabsbacheb*, which vpo long search he hath found to signifie *b Multum Ebrui*: as much to say, as *Cozen German* to *Floud* the *Ignatian*, who hath in his time made more razling Indentures, then the best Scriuener in *Doway* or *St. Omers*.

b Pag. 34.

*Nick.* Yet as flustred as hee was, when his wench told him that he kissed like a Clowter, hee could text her with *Labia Sacerdotis custodiunt sapientiam*. And when shee pleaded that it went against her heart, he could protest by the faith of a Catholique, not to come within a foote of her conscience.

*Min.* It seemes indeed he speakes not by guesse

c Iust the length of a Tobacco Pipe.

d Pag. 56.

like a *Nonice*, but as one beaten to the trade by experimentall prooffe, when he saith, *I know that the custome of men that are<sup>d</sup> tipled is, when they stagger themselves, to thinke that Churches, and the very heauens reele about them.* Marke how feelingly he speakes cuen of the thought.

*Ma.* Let him be what he will, this is no fit Court to draw his Inditement: hee will traaverse it with an *Appeale*; Let vs rather heare how he befrims himselfe for Purgatory.

*Min.* Nay by your leaue Sir, his Apology touching the exceptions in the *Counter-snarle* must haue the precedence. This hath he cunningly in his first chapter prefixed to a worke; by good probability, long studied, against the Knights first letter, some fixe yeares since directed to M<sup>r</sup>. *T.H.*

*Ma.* Bee it as it list: seeing wee are come as *Auditors* to sitte vpon his account, let vs first see his charge, and then his discharge.

*Min.* Indeed equiry her selfe cannot prescribe a more indifferent course then this. There is great reason your *fiat* should stand in these *præiudicia*.

*Nick.* No doubt he hath placed a Lion in the forefront to make the better way, for the Marshalling of his weaker and more heartlesse troopes.

*Ma.* If he haue the least dramme of Rhetoricall Chiuallry, he will be sure to put the best of legges foremost.

*Min.* You are both wide; in stead of a Lion, hee hath committed the conduct of his forces to *Reynald* the foxe, whom hee presents on his paper stage with  
a Tar-

e' d'Allem exercitum Cernorum  
duce Leone, quā  
Leonum duce  
Cerno.

a Target, to shield him from the imputation of *uttering any thing to the Knights reproach.*

*Ma.* It must be a nimble Foxe that can shift off so many palpable wrongs; hee had neede haue his ioynts thoroughly annointed with the oyle of leazing.

*Min.* Doubt you not that; his poynts are well tagg'd with *fraud.* And first, as if hee (good man) meant nothing but pure deuotion, hee deplores the *hard hap of his infortunate treatise, in falling vpon so undeserued misconstruction,* wishing that the few lines which concerned the *Knight, had bene read by him when he was fasting.*

*Nick.* Hee were a wise man would loose a good Breakfast, for better repast then I could euer discover in his Larder. It seemes his booke is somewhat a kinne to an *Apothearies* drugge, which requires the attendance of an *houre-glasse,* and a *Spanish seruicio.* Hee that dares not but allow a certaine number of Psalms in our Ladies Psalter to be read after supper, is angry if his owne lines bee perused when a man hath dined. If there bee any such danger in taking his receipts vpon a full stomack, he should haue done well to prescribe both diet and time.

*Ma.* Vndoubtedly hee hath a reference to the *wine* and *sugar,* mentioned in his Preface, which liquor he saith the Knight loues well. T his holy water runnes from his pen in such aboundance as if he had *Bacchus* his tunne for a Standish: hee dreames of no body but *Ennius,* who in his merry veyne wrote more wise sentences, then euer issued from *Rabbs-*

f Pag-94.

g. *Quæsitum num  
illud carmen de-  
spiciatis?*  
*Cato Maior.*

h. Math. 11. 19.  
i. Act. 2. 13.

k. *Iudic. 9. 36.*

l. *Stapleton.  
Prompt. Moral.*

*cheb* his most sober thoughts; heerein he displayeth his folly, or rather his malice, in the highest degree. But the best is, he is like to purchase as much thanks of the iudicious Reader, by this his iniurious *scandal*, as *Sophocles* his vñgracious Sonnes got by traducing their old Father for a Dotard, and so vnfit for the management of his estate. The Knight is able to shew him more then a *Tragedy* to wipe away this blurre: where *Adalce* is the prompter, you must imagine *Impudency* will deliuer a good euidence.

*Min.* h. *Ecce potator vini*, <sup>i</sup> γλευκος μεμεσσημένος <sup>i</sup> ισί are no new inuentions, nor grounded truths: as if a Gentleman cannot drinke a cup of wine but hee must instantly be as wise as staring <sup>k</sup> *Gaal*. The Knight is of an affable, and pleasant disposition, yet hee comes not alwaies vp to *Hilary* Tearme. *Vlisses* was no Plough-man, though once for a priuate end he fained himselfe a Rusticke, and put his hands to the share. *Cato* was vpbraided for being all night in a <sup>l</sup> *tauern*, but how did hee answere for himselfe? *Tou should relate* (quoth he) *how many daies before I spent at my booke, and neuer budg'd out of my study.*

*Ma.* *Ishmael* cannot heare with that care: Hee should haue shewed more discretion in shaping his credulous *Censures*, according to the prescript of this direction; had he *Itemd* the *lampe oyle*, as well as hee summed the *Spanish* wine, his intruding curiosity would haue passed with lesse blame. *Nemo omnibus horis sapit.* Hee that is lumpish at his meales, will prove but a slug in his more serious affaires.

*Nick.* I am sure the old Friar was of your minde in

in this; for handling those words *Vinum non habent*, He made his diuision thus. Here is first *vinum*, *ibi optimus liquor*. Secondly, *non habent*, *ibi pessimus clamor*.

in Iohn 1.3.

*Ma.* Gra-mercy *Nick*, I perceiue thou hast not left all thy Latine threads at home. But I would gladly know what the Knight mistooke in the perusall of his discourse that he should be thus charged with an *inconsiderate suruery*.

*Min.* The Knight (if you be remembred) tooke it in ill part that hee was taxed by the *Cecropidan* for want of learning, wit, valour, and conscience, as also with the surplussage of selfe-conceits.

*Ma.* And can hee either blame the acceptance, or deny the cause, which is yet extant vnder his own hand?

*Min.* Yes, hee forsooth doth not simply derogate from the Knight in any of these, but comparatively matching them together, giues the precedence, where he thinks he had most cause. I did<sup>n</sup> diuide (saith he) the three degrees of comparison, betwixt your three most commendable qualities, Valour, Learning, Witte. I gaue the positine to your valour; The comparative I did assigne to your pen: To your wit I did reserve the superlative degree: my conceit did without fraude, sincerely aime at your praise. If I did ° preferre your wit & Learning before your Valour, you haue no iust cause of offence.

n Pag.2.

o Cecus non indicat de coloribus.

*Ma.* Were there no more but this, it is more then common Civility can well warrant; had hee not bin ill tutord hee might haue learned that comparisons  
are

p 1. Regum 4. 3.  
v. 26.

are odious. Might not the Knights commendable qualities say vnto him, *Quis te constituit indicem inter nos?* The question *de primatu* was not allowable amongst the Disciples. In this case *P diuidatur*, shewes little care of the whole. The Poet might haue informed him, *Quæ non prosunt singula, iuncta iuuant*: he that hath but an vnce of each of those former properties, wants not a graine of a worthy man. So that by sundring them he labours to lessen their esteem, and by disparaging that which he seemes to hold in highest regard, hee plainly nullifies the repute of the rest.

q *Peiora nouissima primis.*

r Pag. 9.  
f Pag. 11.

*Min.* Hee that hath but halfe an eye, may easily perceiue his comparatiue praises, to be indeede priuatiue disgraces: as you may see by his 9 Comment vpon his owne text. For wheras he stiled the Knights booke an *vnlarned Letter*, he now explanes himselfe, that the want of <sup>r</sup> *Philosophicall and Theologicall verties occasioned that censure.* <sup>f</sup> *The learning* (saith hee) *with w<sup>ch</sup> w<sup>ch</sup> whereof I charged your Letter, is neither Pernaſſian, nor Poeticall, nor Prophane, but Sacred, Holie and Deuine.*

t Pag. 12.  
u Pag. 15.  
\* Pag. 13.

Is this the comparatiue degree wherewith hee dubs his pen? *Est aliquid prodire tenuis*: seeing *Rabſſacheh* will afford no more, tis well wee haue this. But such a Boone is not like long to be enioyed. I feare *Rabſſacheh* repents himselfe already of his seeming bounty; For as if his pen had beene ouer lauiſh, hee doth interpret the *Pernaſſian learning* formerly acknowledged, to signifie <sup>t</sup> *Fuſtian phrases,* <sup>u</sup> *nullity of iudgement without any mediocrity of Logicke,* <sup>\*</sup> *a slippery*  
vayne

veyne of writing, <sup>x</sup> impertinent and ridiculous annotations, <sup>y</sup> language that must haue a Parliament to naturalize it, <sup>z</sup> witleffe cauels, <sup>a</sup> babbling able to make learned mens heads ake, <sup>b</sup> speech not so wise as the braying of Balaams Asses, <sup>c</sup> a gaudy stile, <sup>d</sup> a head blanke without matter, defiling, nay loading his margent with a manner of impertinent stufte, as <sup>e</sup> vulgar sentences, <sup>f</sup> triviall verses, <sup>g</sup> childish authors, <sup>h</sup> reeling, tottering, and <sup>i</sup> ridiculous phrases, serving only to wast inke and to blurre paper.

*Nick.* I promise you he hath mended the matter well, these milde censures are able to raise <sup>l</sup> fits of choler. Is this the *Pernassian Lawrell* with which hee is content to crowne my Masters temples? Is this the tune which the <sup>m</sup> poeticall sisters sing in *Apolloes quire*? then may the gingling of my *Curry-combe* passe currant for reasonable good melody. I easily belecue hee went <sup>n</sup> young from *Helicon*, who can no better iudge of those *Christall streames*.

*Ma.* If a man should giue *Floud* this attribute, that he is <sup>o</sup> *tam Philosophia, quam theologia peritus*, which (bearing a double construction) may be warranted, albeit he haue beene scarce seasoned with the Principles of eyther Science, and so a Dullard in both: how could he but hold himselfe ill handled, if afterward the same party should tell him that he shewed more foolery then *Philosophy*, more *Dunsery* then *Divinity*? But the best is, (as I heard the Knight once say) he makes no more reckoning of his praise, in giuing him that hee had not, then of his dispraise, in taking from him that he had; as hauing neither more nor lesse, for either of both.

D

Min.

x Pag. 36.

y Pag. 31.

z Pag. 16.

a Pag. 169.

b Pag. 126.

c Pag. 1.

d Pag. 36.

e Pag. 4.

f Pag. 35.

g Ibid.

h Ibid.

i Pag. 127.

k Pag. 35.

l Pag. 2.

m Pag. 9.

n Ibid.

o Ibid.



p Pag. 2. *Min.* Yet this comes short of *Rabshachch* his equivocating straine. For did hee sincerely ayme at the Knights praise in his grant of *Pernaasian learning*, why doth hee then gainelay it in those his contradictory imputations? or did his mentrall entendment seeke the disparagement of the Knights learning (as now the euent hath made apparant) to what ende then doth he protest the Pincerity of his good meaning? Why doth he labour to colour his former frumpe with a distinction of learning, yeilding the lesser arm of that tree to the Knight, and keeping the greater (as purchased by his long study and delight) to himselfe? whereas in fine he dispossesteth him of all, euen of the least leafe of the smallest branch.

r Preface. *Ma.* Thus is the Foxe now vncafed, his (r) *Flag* of due respect, and *dutifull affection*, prooued to bee but the *Ensigne of Subilty*: but I would gladly see vpon what ground he buildeth those his derogatory and disgracefull termes.

f Pag. 10. *Min.* Forsooth he hath gotten the wind of an opposition betweene the Knights *poetry*, and his *prose*, and that in the first sentence of his *Counter-snarle*, which he produceth as a *perspectiue vnto the rest*. *Heresse* (saith hee) *hath in all ages contriued artificiall shadowes, which he iustifieth with this marginall verse. Artibus impietas ingeniosa caret?* This *Rabshachch* reading without an Intergatory saith, *that the marginall Muse* gain saith the text, whereas the argument is drawne *ab impossibili, vizt.* that it cannot be that witty *Impiety* should be to seeke of cunning conueighance, then which nothing can bee more sutable to the purpose.

Bur



But admit there were no dash visible to his squinting eyes, besides the full poynt, yet might his wisdom haue taken it for spoken *ironically*, in which acceptance it is no lesse then *unicent* to the *Prose*.

*Ma.* Tut, this Make-bate hath no other proiect bnt to set *Ephraim* against *Manasses*, and *Manasses* against *Ephraim*, to cast a bone betweene the *Margent*, and the *Text*, and to set them both together by the cares with the truth: but the best is, the least dash of a pen will easily reconcile them.

*Min.* Nay this is not all, hee challengeth the *Prose* also, as \* *notoriously false*, in auerring that the countenance of venerable *Antiquity* is the artificiall colour wherewith *Heresie* doth paint her selfe, whereas (saith he) *Heresie* hath in all ages disclaimed the Award of *Antiquity*.

*Nick.* Then I am sure, our Preacher deliuered false doctrine the last Sunday, for hee spake much of *Patrem habemus Abrahamum*, and I remember hee had such a word as *Templum Domini*, which was frequent (as he said) in the mouth, of the *Idolatrous* and *Hypocriticall Iewes*. Hee spake somewhat also of the \* *Adamians*, who vouched nothing but *Antiquity*, and of the *Acephali* who y pleaded the authority of *Athanasius* and *Cyril* for the passage of their heresie: the particulars are crept out of my slippery braine.

*Min.* Hee might further haue informed you of the Heretique *Dioscorus*, who in the open Councell did vant of the Pedegree and descent of his doctrine, from all the ancient Fathers of the Church. z *Ego testimonia habeo sanctorum patrum, Athanasij, Gregorij &c. Ego defendo patrum dogmata. I haue the witnesse*

u Pag. 11.

\* Pag. 10.

x Epiph.  
y Damasc. in O-  
rat. c. xxi. c. xxi.  
tu quibus,

z Concil. Chal-  
ced. Act. 1.

a *Concil. Chalced. Act. 4.*

b 1. Sam. 2. 8.

c 1. Cor. c. 3. ver. 3.

d Pag 84.

e *Anno uenit bonos.*

f *A Ioue tertius Ajax.*

g *Horat. Ode 1.*

h Pag 36.

(saith hee) of the holy Fathers; I defend the Fathers doctrine. Was not *Carosus* an *Heretique*? yet forsooth he did beleuee, <sup>a</sup> *secundum expositionem trecentorum decem et octo patrum*; according to the exposition of the three hundred and eightene Fathers. If the Plea of *Antiquity* were not a glittering varnish, *Anreas Barbatius* would not haue gone so high to fetch the descent of his *Romish* Cardinals grounding their foundation vpon those words of *Hannah*, <sup>b</sup> *Domini sunt Cardines terra, et posuit super eos orbem.*

*Ma.* Hee might haue shewen himsele a more skilfull Herauld, and gone neerer the sound, & sence, had he drawne their originall from these wordes of the Apostle: *Vos autem carnales estis*; but these *Arcadians* must bee a day or two elder then the Moone, or else they will hold themselues no Gentlemen: their holy water must either flow from *Elizans*, or else it hath but a base current; and could they not fetch the authority of their Monasticke life from the sample of Christ himsele, they would repute it, as of <sup>d</sup> an vpstart family.

*Nick.* I applaud their witte; this is not the worst fetch to gaine esteeme. Were I a rich man it should cost me an hundred <sup>e</sup> pound twice told, but I would haue *Saturne* or *Priamus* to stand on the top of my line. I would not sticke to alter two or thre letters of my name, to make my selfe of kinne to <sup>f</sup> *Pantagruel*. Me thinks <sup>g</sup> *Maecenas atanis edite regibus* is a state-ly *Iambick*, it runnes so full in the mouth.

*Ma.* The best iest (the liuely Embleme of his malicious spirit) is this that hee playeth vpon the <sup>h</sup> letters

ters which fall in order, without any choice, as directs to the marginall notes. Hee had charged the Knight with an *unlearned Letter*: heereupon Sir Edward, discovering diuers his *Solacismes* and *Incongruities*, (more then were named) to abridge the length of his *Letter* did margent thus. *Sic ego indignus* (which word hee falsly cited) *hac contumelia, tu indignus qui facerestamen*. This falling vnder the letter, *O, Rabbschabeh* wittely tells him that, *that had reason to cry i, O, with which letter it was marked*. In like manner he descants vpon the letter, *T*, by which hee vnderstands *Throne*.

i Pag.36.

*Nick*. Alas poore man, I beshrew my heart if I do not pittie the penury of his barren conceit. He was neere driuen, (God wot) when hee was faine to ransacke the Wardrobe of his witte, for such thredbare shifts.

*Min*. What thinke you of this? when the Knight tells him that hee had a *sight onely at one page*, which lies in the heart of his *Letter*, hee in the quaintnesse of his nimble Conceit retorts it thus. <sup>k</sup> *It lies in the heart*. Was not here an *Echo* farre fetch'd? When the Knight sayes, well flowne *Buzzard*, he conceitedly answeres <sup>l</sup> *I did not marke how neere a kinne that soaring bird was to a Buzzard*. For *Miles gloriosus* hath bene long since hissed off the stage, he returnes <sup>m</sup> *you play Miles gloriosus*: somewhat more *Arte* hee shewes in putting *Cerberus*, for *Gelons dogge*; For a good mans *Dogge* hath broken his legge ouer a lesse stile, he altering the person saith, <sup>n</sup> *I feare your good dogge hath broken his legge*. And as for the *Noddy*, the *Coentree Cappe*,

k Pag.30.

l Pag.2.

m Pag.3.

n Pag.33.

and the *Tobacco pipe*, he bandies them vp and downe, as if the *Fennis-court* would affoord him no other balls. Thus doth he play *Tom Skull*, reuerberating according to his Rhetoricall skill the same syllables without any variety of inuention.

*Ma.* Sir, It was well obserued. I now see *Nicks* report was grounde vpon good warrant. *Ishmael* is a perfect *Atomist*, there cannot a *Mote* passe his fingers, *he notes the very number of the lines*. Sir Edward cites a part of two verses out of a knowne Poet, onely with alteration of one word, *vizt, — stulta estementia — perituro parcere funi*. Whereupon *Rabshacheh* tells his reader, that the Knight makes a verse that *exceedeth no lesse in fury then in feete*.

*Nick.* He hath not onely a quarrell to my Masters *Poetry*, but for want of better stuffe hee scannes his *woods* also vpon his fingers, and findes them too short by many feete. Yet I dare vndertake there are *Oakes* enough left standing to beare a million of as stout Scar-crowes as *Rabshacheh*.

*Min.* That which galleth him is, that the Knight now *possesseth the lands, which were formerly in the tenure of Romish Catholiques*.

*Nick.* Now you speak of that, you put me in mind of a merry answer which I heard my Master make touching that point. The Woods (quoth hee) standing vpon holy ground, he hath little reason to find fault if I gaue them *primam Tonsuram*; withall hee concluded, that he was not a little glad he had power so to order them; and the rather, for that such *Dawes & Puttocks* might be disappointed for building their nests there.

*Ma.*

o Pag. 7.

p Page 4.

q Pag. 17.

r Pag. 84.  
f Terram inimicorum possidetis.

*Ma.* The felling of those Woods (as I have heard) will be the raising of a more charitable work: But of what timber are those fellows made, who with their goggle eyes pry into every mans private affaires? Is this the next way to further *Purgatories Triumph*? but amongst other things, I muse how *T. H.* escapes his fingers, seeing his revolt first bredde this quarrell; tis a wonder hee doth so quietly part with his prey, *and tread so tenderly in that path, with so kind a respect.*

*Nick.* Assure your selfe there is a pad in the straw. It is either for feare of some foule discovery, or for hope of his recovery: hee finds it his best course, to sooth him with the acknowledgement of a \* *learned and pithy Treatise*, and to free him from the vices of vulgar life.

*Min.* We will not diue so deepe in his thoughts. I warrant the Knight laughes his heart sore at the \* *Black-moore wench*, which *Ishmaels* inuention hath lately landed on our English coast.

*Nick.* Laugh! I protest there comes not a friend to visit him, but hee tellshim of the *Negro*, & how friendly *Rabshakeh* hath promised to bring him to the \* house where shee is to bee \* found: onely hee feares shee is some cast wench; and if the Frier her Ghostly Father, by whom she was conuerted, haue blowne vpon her, hee hath passed his word to turne her ouer to *Nick* Groome. And shall not I (thinke you) be well promoted with the *Iaponians* reuersion? But the best is he coniures them all *not to acquaint the Ladies by any meanes, lest they suspect his neglect of*

t Pag. 90.

u Pag. 37.  
179.

\* Pag. 38.

x *Detras da*  
*Palmeira-Santa*  
*de Amoy.*

of their attractive beauties, whose smiles hee holdeth in high esteeme.

*Ma.* If the Knight should make vse of *Rabshacheb* his curtesie in this, he shall haue good cause to confesse that there is a *Purgatory* indeed. When he shall meet with *Plutoes Neece* vpon Earth, hee will giue the more credite to those singeing flames, and ghastly Ghosts in the after World.

*Min.* I haue heard good *Philosophers* affirme, that dreames most commonly arise, either *Ex prenia cogitatione*, so saies *Isidor*, *⁊ Sape qua in die cogitamus, in nocte cognoscimus*; or *Ex cerebri perturbatione*, and then, *Mira ⁊ inaudita somniamus, secundum vaporem cellulam phantasticam insipientem*; or else *ex sanguinis infectione*, and then *somniant se ambulare per loca immunda*. Now perhaps *I. R.* hauing an ill braine, and worse bloud, had beene reading of *Ixion*, and his *Clowde*: or of *Helides*, or else the Poet *Nicaeus*, who had both faire daughters of *Negroes*: or of *Alexander* & his *Egyptian Cleopatra*, and so hauing a spleen at the Knight, doth with a strong imagination fasten the supposed crimes vpon him, as if hee had bin *peccant* in that kind.

*Nick.* *Peccant* in that kind; I heard him say one day in the Stable, hee would giue 20. pound *Rabshacheb* had said troth, wishing that all rich widdowes neere London might read his booke: for then they would hold him *fierce*, and craue no other testimony for the approbation of his courage and virility.

*Ma.* The like fable the *Licaonite* coyneth to disgrace one *I. D.* whom he describeth to be one of the Knights

y Petrus de  
palude infer. de  
Inocent.

Knights fellow <sup>z</sup> tobaccoan Wrighters; who (saith the Cecropidan) with morning and evening deuotions, did prostrate himselfe on the ground to the Picture of his Mistressse, with this praier; *Illumina tenebras meas: Lighten my darresse sweet Lady.*

<sup>z</sup> Pag. 17.

*Nick.* O notable figment! this is inuented to cry quittance for our Ladies borrowed face, mentioned in the Letter to the Collapsed Ladies.

*Min.* As I am a true man, I cannot imagine that so impious an affection can harbor in any Protestant breast: but I remember I met not long since with a pretty Epigram, not altogether dissonant from this purpose, made vpon the credible relation of a Gentleman who had trauelled forraine parts: which as necre as I can hit it, runnes thus.

*Enthyocrates, Veneris, puerique Cupidinis vna  
Clarus Apellaa finxerat ora manu:  
Vidit ut hac Monachus, flectens, ecce Alma Maria,  
Ecce puer casta virgine natu, ait!  
Eccipit hunc risu Pictor, non falleris, inquit  
Ista, Maria tua est; Christus, et iste, tuus.*

*Nick.* I promise you this is more then an inch beyond the reach of my Latin: I would it were Englished.

*Min.* On the sudden I cannot render it better then thus.

*Enthyocrates by matchlesse Arte had drawne this toye,  
Lones fairest Queene dandling her louely boy:  
This did a Shaneling spee, and doncking low he said,*

E

Haile



*Haile Princely Babe, haile Mary spoileffe Maid:  
The Painter smiles, and saies, you need not change your  
This is thy Mary, this thy Christ indeed. Creed,*

a Pag. 137.

*Nick.* If my doublet had no better buttons then  
<sup>a</sup> *John Clements* of *Bruxels* had, I should cracke them  
all with laughing at this conceipt. I trow *Ishmaels*  
darknesse will bee sufficiently enlightened with this  
more passable probability. If hee haue any sparke of  
shame he will not heereafter seeke such *glow-worms*,  
which shew themselves in the blacknesse of vgly vn-  
truth, when they are once brought to the light of  
Triall.

*Ma.* Surely his braine is very like the soyle of  
*Africa*, which (as *Cosmographers* say) yeelds euery  
Moone, a new supply of strange Monsters, and de-  
formed creatures, not to be paraleld by any former  
praesidents. But all this while wee haue ouerslipped  
his *positive degree*. What saies he to the Knights va-  
lour?

b Counterf.  
page, 19.

c Pag. 4.

*Min.* In my opinion he might well haue given o-  
uer that chase, as hauing receiued a modest, short suf-  
ficient, and discreet <sup>b</sup> answer. Yet saith he, <sup>c</sup> *your let-  
ter gaue me iust cause to suspect your valour. For you con-  
fesse that the horror of the gun-powder plot doth linely re-  
present before you, euen in your dreames, and imprint in  
your most serious thoughts, that furious blast, which your  
selfe, your poor self should haue sensibly felt. Had you trem-  
bled at the bloody massacres of many worthy Peeres, such a  
fit might haue beseeemed a Knight: Now the onely cause  
of your feares and teares was the immoderate feeling of  
your*



your owne private danger; And what if your eyes had bin put out with that powder, should the Common-wealth have lost any whit of her sight.

Nick. It were better the Crows should picke out the eyes of tenne thousand such *ismarclistes*, who are not onely as so many moles, but huge & beames blemishing the sight of the body pollicicke. Though he think there is not such a<sup>r</sup> doing Justice of peace again in a country, holding him no wiser then <sup>e</sup> Mr. T. D. *but so politicke as the 3 Statist deceased*, yet it is well knowne his approued sufficiencies neede no such trumpet to commend him in the gates.

Ma. You haue no reason to take it in ill part, hee serues all Iustices of peace alike, glauncing at them as *h good for nothing but to wast paper and inke in frivolous questions*.

Min. Nicke, passion hath almost drawne vs aside from the first *Cauid* pretended against the *Knights* courage, which was the immoderate sense of his owne private danger.

Ma. You say well; he builds vpon that *Adage*, *Degeneres animos timor arguit*, which might bee easily salued with that *authentique Maxime*, *Charitas incipit à seipso*. It is an old saying and a true, *Quisibi nequam, cui bonus*? Hee that is regardlesse of his owne soule, life, and state, is no fit guardian for a Common-wealth. But see how purblind this *eye-maker* is; when he hath a purpose to play the counterfet. Hee that was so quick-sighted to spy a marginall note ninty two pages off to serue his owne turne, will not now see that which is directly opposite, beeing directed

d *Eyce tradem.*

Luc. 6. 42,

c Pag. 66.

f Pag. 24.

g *Non equidem inuido.*

h Pag. 197.

Meaning Inter-  
gatories to sedi-  
tions Iesuites.

i Pag. 4.

k Pag.9.

l Lett. to T. H.  
pag.3.m Cura leues  
loquuntur, ma-  
iores stupent.

n Pag.192.

o Pag.195.

p Page4.  
Quod singulis  
congruit id etiā  
specki.

thereunto with the letter K; wherewith hee hath not beene vnacquainted<sup>k</sup> since hee could number *thrice five yeares of his life*; for had he but cast his eye (O partiall eye) aside, hee might haue scene<sup>l</sup> *Lucretius* bedewing his cheekes with this lament, *Vna dies dabit exitio, multosque per annos Sustentata ruet moles et machina regni*. So that if the question be how it could stand with the Knights valour to imprint the horror of *that furious blast in his most serious thoughts*, he brings in *Lucretius* epitomizing that, which himself thorow the amazement of a so monstrous proiect was<sup>m</sup> vnable to particularize to the full: vizt. *that the glorious fabrike of this auncient and famous Kingdome should haue lyen flat on the ground*.

*Min. Hinc illa lacrima.* This winde no doubt raised the storme of the Knights passion, wherof that the reader might entertaine more then a generall, or cursory apprehension, he giues him an hint by himselfe, and his owne friends, what euery true *Brittaine* should haue either corporally or relatiuely felt.

*Nick.* Had he made an enumeration of the worthy Peeres, whose massacre was murderously intended, then would he haue charged him (as I heare he doth for his Apology in the behalfe of the most renowned, and euer memorable<sup>n</sup> *Archbishop*) with *base deuotion, fawning, flattering conceits, foolish fiddling in their praises*, and what not? Or else you should haue scene them all summed vp, with one and the same regardlesse account, that had the powder put out these *P I. Is. the Common-wealth had not lost any whit of her sight*.

Ma.

*Ma.* It is very probable, howsoever he speake of some of his owne profession who detest that bloody plot more, and for higher respects then the Knight, yet it seems this Libeller is none of that number: for albeit there was an impossibility that Sir Edward should haue gone to the pot alone, without the company of many noble Lords, and the rest his worthy associates there assembled, he sticks not to say, *that if that powder had blowne him up, the Common-wealth should haue had no cause to bewaile her losse.* Thus doth the *Iabal Rachil* bewray his true intention in the 9 particular, which pollicy aduiseeth him to colour and conceale in the<sup>r</sup> generall.

*Min.* *Iabal Rachil!* here is a new *Hieroglyphicke*, spick and spanne, from the mint: you haue on the sodaine giuen him as fit a name as the best *Lexicist* could possibly haue inuented. These two wordes do import as much as *Fluvius Detractionis*, a *Floud of Slaunders*; the first of which hath no neerer affinity with his name, then the other with his nature, as being *rerum falsarum hamaxarius*, so regardlesse of Kiffe and Kinne, that he will be easily drawne, according to the Proverb<sup>l</sup> (*with speed*) to libell against his own Father and neere of blood.

*Nick.* As I am true Groome, I thought M<sup>r</sup>. Mayor had called him *Rake-hell*, which hee might well haue warranted; For whatsoeuer *Malice* could inuent, *Sophistry* suggest, *Hypocrisie* pretend, or *Impudencie* maintaine, his *crooked finger* hath raked together, out of the bogs of Hell, to cramme this his railing Pamphlet withall.

q Ex τοις ἰλα-  
κισμοῖς ἢ εὐσσις  
ἐκαστοῦ θρασύ  
τατ. Arist. Oecon  
lib. I. c. 2.  
r De similibus  
idem et iudiciū.

f Fratrum quo-  
que gratia rara  
est. Vicia iacet  
pietas.

t Pag. 4.

*Alm.* You have not yet heard al he hath to say, for the degrading of the Knights valour, who (saith *Iabal*) sheweth no small want of nobility and valour, in desiring that the most superlatine severity might bee practised in the sharpest research of that viperous brood, those merci-lesse hell-hounds, the Priests and Iesuites, whome Mercy it selfe should bee thought cruell euer to forgive.

*Ma.* Were hee not past all shame, hee would haue swallowed downe that morsell with silence; The more he rubs that sore, the more he renews the memory of that Tragickall ende of *Henry the fourth of France*, whose princely breast carried to his grave the Characters of their gracelesse, and vngrateful disloyalty. Their murder of Kings, their garboyles raised in free States, and their alienating the hearts of subiects from their obliged obedience, must not in any hand in them bee held treason, but deuotion; whereas on the contrary it is not Courage, but Cowardise, to seeke by the execution of penall lawes (which are now grown rusty for want of vse) to free the country from such *Wolues*, who make themselves drunke with the blood of the Saints, playing with imperiall Globes, as Whales do with barrels, which they toss vp and downe at their pleasures.

u Pag. 5.

*Min.* Yet as if these things were nilles, no whit preiudiciall to a Common-weale, he complaineth of want of the Knights Charity, *Can any noble b'oud* (saith hee) *harbour in that heart, that is so greedy of Innocent blood? The Lion spareth his prostrate enemy,* where as you long to teare out our hearts, in which you can-

not

not finde any sinne, besides an ouer-feruent desire to \* helpe you to heauen.

\* Viam Veritatis nescierunt.

*Ma.* An ouer-feruent desire indeede. *Calefcent plus satis.* Rather then faile, if there be any powder in a Country, they will send fiery Chariots to hoise vs vp into the Clouds.

*Nick.* It were better in my opinion to trauel thither on foot; hee shall bee sure to lose much lether who spurres Cut so fast: but by his leaue I will not hyre such a blind Guide at so deere a rate. When I come to *St Omers, Doway* or *Rome*, he will beare mee in hand, that I haue a little further to trauell; as being in the Suburbs of Paradise, whereas (God wor) I shall haue gone so farre out of my way, and then stand in need of a new helpe, to bring mee out of the Deuills mouth.

*Min.* Wee shall heare anon what ghostly directions hee will giue vs to further vs in this voyage: In the meane season it is not amisse to obserue what skill hee vseth in peruerting the Knights meaning. The Knight indeed professeth irreconcilable detestation; but of whom? *Of the Incendiaries of the Romish forge.* Hee proclaimes not warre against the *Inueagled Ladies*, and other poore seduced soules; his discretion hath taught him not to bind the nocent and innocent in one bundle. They are *Incendiaries* whom hee brandeth as worthy perpetuall detestation. *Et quamdiu tales*, as long as they deserue that denomination; I cannot see how the most regular *Charity* dare bid them *God speed*; neither doth he maliciously desire, but rather vpon more then probable con-

x Pag. 6.

coniecture by way of caution foretell the \* damnation of their soules who second those hellish Pyoners, in those diuellish courses, which are so odious in the sight of God and man. Reason he had to expresse his dislike as *pathetically* as he could ; for that hee feared the like incouragements, and meritorious attributes, to such future attempts from the Papall Sea, by whose Agents that plot is now (in shew) disclaimed; though rather for the y contrary successe, then the barbarous immanity thereof.

y. Proditionem  
amant Proditores  
infelices ordi-  
disse simulant.

*Ma.* I am verily perswaded the most Christian Charity would not sticke to professe eternall opposition to that *viperous brood*, whose hearts harbour dangerous factions, whose tongues are tip'd with malicious scandalls, whose hands are imbrued in a Sea of innocent blood. If the great *Judge* haue <sup>z</sup> shut the gates of heauen against such inueterate, and impenitent Murtherers, I cannot see how mercy can be hired by the Popes *Indulgences* to lend them a key for their entrance into life.

z. Foris canes,  
Apoc. 22. 15.

a. Acts and Mo-  
niments.

*Nick. Tempora mutantur.* It was no cruelty of yore to cast a poore harmelesse \* infant springing from the scorched womb of the mother, into the fiery flames, there to be consumed ; but now the very speech of *Parliament severity* against notorious traytours, and matchlesse Malefactors, argues *want of Nobility and Valour*: the truth is, our Iustices may be wel suspected for both, as being according to *Iabals* account <sup>b</sup> *taller men of their tongues, then of their hands*. Did they imploy their authority in suppressing them in their particular Shires, as well as they vse their wits in decreeing

b Pag. 8.

decreeing against them in the *Parliament house*, they should gaine more honour, and the Countrey reape farre more good.

*Min.* *Quæsupranos nihil ad nos* I dare say you long till you heare how he laies about him in the defence of *Purgatory*, but his meaning is to try your patience. The second part of his *Apology* touching certaine exceptions against himselfe, taketh vp the remainder of his first Chapter. For the dispatch of these *toyes* (so hee tearmes them) as if hee were challenging his *Copes* mate at *trissequitur tria*, hee doth methodically diuide this sequele into *Flies*, *Fies* and *Lies*.

*Nick.* The rime may well beseeeme *Skelton* the Poet, or *Elderion* the Ballad-maker; but I would gladly see the reason; what means he by *Flies*?

*Ma.* Sir Edward (I remember) to abate the pride of his spurling quill in blemishing the worth of other mens lines, giues him a tast of such an *indecorum*, woven throughout that work, as would inforce true *Literature* to blush at the very first sight thereof, there being very few leaues wherein the Reader shall not meet with a *Colweb*, a *Spider* or a *Flye*. Some of which he there paged to saue himselfe a labour in the discovery of those many other *Solacismes*, *Incongruities*, and *Jobbing Parentheses*, which any curious eye without the helpe of Spectacles might easily discern.

*Nick.* And what flappe hath he gotten to free his paper from these magotting creatures, whose blowing hath made his periods so vnfaury?

F

*Min.*

c Pag. 11.

d There was a  
wife of Croyden  
And she rid a  
froyden, &c.



c Pag. 12.

*Min.* He doth confesse, and avoid. He forsooth had rather vtter his minde in a crabbed then a new created phrase; as being <sup>e</sup> more curious that his doctrine be true, then his speech smooth.

f Omne tulit  
punctū qui mis-  
cuit utile dolci.  
g Oratoris pro-  
prium, apte, dis-  
tincte, ornateq;  
dicere.

h Crambe bis  
costa.

i Pag. 14.

*Ma.* Hee that will take vpon him to Minorize the learning of Authors, and to dedicate his workes vnto persons of that extraordinary note, and superlatiue iudgement, must not onely weigh his positions in the ballance of the sanctuary, that they bee consonant to the truth, but <sup>e</sup> polish them also with a Rhetoricall file, that they want not those comely ornaments which are requisite in the Professors of Art. The fabricke of Theologicall worke ought to bee raised *ex lapidibus politis*. Ragged and rugged stones are fitter for the wild Quarry, then to stand in the beautifull gate. To runne a poore silly heartlesse Metaphor out of <sup>h</sup> breath, argues little variety of wit and lesse solidty of iudgement.

*Min.* Will you see n<sup>o</sup>t play her prize? then listen how pretily *Rachil* can defend *Solace*: *sweet*. <sup>i</sup> Such seeming faults (saith he) are by iudicious censures esteemed not to be blemishes, but rather ornaments in the purest Writers. The stile is childish which still seareth the rod, not daring to depart one syllable from the rules of Grammar. As in a Consort of sweet voices, a Discord now and then doth make the Musicke more pleasing, so the worthiest writers haue let some robs passe in their workes, which rather delight then offend a iudicious Reader.

*Nick.* Heere is a Laddie for the nonce to helpe a lame dogge over a stile. O thou rarely patronized  
<sup>k</sup> *Bu* barity, downe on thy marrow bones, prostrate

k Pag. 15.

thy



thy selfe at the foote of this thy valorous Champion borne in<sup>1</sup> *Britania*, who hath stretched his five wits on the Tenter-hooks to maintaine thy worth. This great pittie that this lusty *Inuentus* came so raw from the *ferula*, had he continued a little longer at School by this time he would haue made the *Welkin* roare.

*Ma.* I know not how other men stand affected: for my owne part, I haue euer held that Fidler worthy to bee turned out of doores among the rascall company, (though he haue a badge on his sleue as broad as my hand) who still harpes vpon one string, and dwells vpon one tune, be it the best horne-pipe, that euer *Lincoln-shire* afforded. Doth not one harsh bleating voice disgrace a whole quire? Doth not one vnlauiory heare giue a relish to the whole pot of portage? A discord I grant may be admitted with some grace, but not continued without some intollerable disgust. In a word, if one flye mar a boxe of sweetest ointment, I cannot see what credit this multiplicity of *Spiders, Cobwebs, & Flies* can bring to *Iabals* booke.

*Nick.* I hope we shall find better stuffe in the rest; how dorth he shake off the *Fyes*? they sticke I feare so close to his skin, (maugre his <sup>m</sup> *Neapolitan* perfume) that they will hardly out of the bone.

*Min.* He<sup>n</sup> blusters mainly that the Knight shold crie, *Fie vpon his genericall and accidentall Christning of Bells, relative honour of Images, and metaphoricall diuision of the Kingdome betweene God and the Virgin.*

*Ma.* Is he so impudent as to stand in the defence of these vncouth and ridiculous fopperies, which can shew no other pedigree but *heathenish folly*, and

1 Pag. 171.  
Margent.

m Pag. 11.

n Pag. 15.

o Pag. 15.  
Formula bapti-  
zandi campanas  
apud Durand. de  
Rit. lib. 1. ca. 22.  
p. Tantundem  
dat tantidem.

*Idolatrous superstition* to countenance them from exploding contempt?

*Min.* As touching the first practise; he doth not say that *Bells* are *Chrised*; but that the *Blessing of bells* hath some genericall similitude with the *Chrising of a Child*.

*Ma.* Whether it be a similitude, or an *P Identity* I am not so cunning a Logician to distinguish. It skils not much how they please to tearme it, who are driven to their shifts in seeking some colourable mantle to shroud it from the inglorious note of *heathenish bastardy*. The question is, *quod*ure, what warrant he hath for this genericall similitude, (which he confesseth) betweene the *Blessing of Bells*, and the *Chrising of a Child*.

*Min.* Nay there he leaues you to your own search. If you can neither find *Scripture*, *Father*, nor *ancient Councell* to warrant this practise, hee meanes not to be your Informer. It sufficeth him beeing betweene Hawke and Buzzard to turne it ouer with a witleffe and vnciuill iest, which he deuiderh betweene his old familiars the *Buzzard* and the *Asse*.

*Nick.* I haue heard some say there was once much adoe about the *r shadow* of an *Asse*: but there beeing store of that breed at *Doway*, *labal* is now growne so nice, that he will not be seene vpon the backe of his olde *animal*, wherefore the poore wearied *Asse* is faine to ride him.

*Ma.* Tis pittie they should part companies; yet did I neuer see man more troubled with the *mare* in his sleepe; then *Rachilis* at mid-day with the *Asse*,

q Pag. 15.

r Eras. Adag.

of whom he grones to be disburdened. Faine would he haue the Printer beare part of his luggage; but seeing it is now more then a yeere and a day since the *Laziness* was found as a stray, and cryed in open Mart by *Rabshakeh*, the custome of the Mannor (*secundum usum Sarum*) makes it his owne, without cutting off either mane or taylor.

f Pag. 16.

t Pag. 47.

*Min.* My masters I am glad to see your wits so frolicke; yet I must needs say it is but *Lex talionis*: besides, his reasoning approoves more then you say. For admit a *Venetian Pander*, should put on the Popes robes, his *Triple Crowne*, his *slipper*, come with *S. Peters keyes*, sit downe in the *Conclau* on the Chayre appropriated to his Holinesse: and that he should in his passage be saluted by the Vulgar as Pope (bearing those ensignes with which that Deity alone is dignified) Should he not be sure to be called *Coram*, and pay deare for this his generall, and accidentall resemblance? Will it serue his turne to say, Alas no man heard mee say that I was *Paulus Quintus*, I did but weare his vestiments, and a little counterfeite his state.

*Nick.* I will giue him my word hee shall finde it better to play the *Deuill*, then so to immitate the *Pope*.

*Ms.* The case is of the same nature. The blessing of Bells is no lesse presumptuously accompanied with the sacred rites, and ceremonies of *Baptisme*, (yea with greater solemnities) then the Christning of Children: so that the Laye people know not how to distinguish them. Now marke how *Iabal* playes

u Pag. 15.

\* Eunuch. Act.  
3. Scen. 5.

the *Pandar*, he doth not say that *Bells* are Christned, onely this, *The blessing of Bells hath some genericall resemblance with Christning*. Neither is the Venetian *Pandar Pope*, though habited like the *Pope*: Shall he not be sure to haue this peale or the like rung in his cares, by one \* *Antipho* or other. *Quo pergis ganeo? unde emergis, vestitum hunc nactus? quid tibi queris? Satin' sanus? quid sibi hic vestitus querit?* I haue so charitable an opinion of *Rachil*, that his reuerent respect to the *Primate* of the *Romish Sea*, would make him say, *Fye vpon such a Pope*. Yet (see how blind deuotion ouer-swaies th'equity of his iudgement in the like) hee quarrells with the *Knight* for saying, *Fye vpon your genericall and accidentall Christening of Bells*.

*Nick*. Sets hee no better glosse vpon his relatiue honour of Images?

x Pag. 16.

*Min*. He begs the question, and wonders any man should be so \* *dull*, not to vnderstand that which euen children conceiue, *that honour done to the Image is no iniury to the person, or that a Christian will deny to Christ in his Image, what any honourable person may challenge to his*. You (saith hee) *that crye sic vpon the relative honour of our Saviour in his Crosse, how would you haue snarled at the noble Ladies of the Primitiue Church, that did licke with their religious tongues the dust of that thrice Venerable Relique*.<sup>z</sup> *O glorious cause, which by such Epicureans is impugned, who worship Bacchus or Cupid in their Chambers*.

z Pag. 18.

*Nick*. In their Chambers? Tis well he hath gotten the ground of *Imaginary Chamber-worke*, to support

support the glory of his superstitious Church-work.

*Ma.* It would make any pious breast bleed, to recount those infinite and strange pollutions, wherewith their religious houses have beene (as appeareth vpon authentique Records) monstrously infected. I hope our chambers compared with their Monasteries, are as Chappells paralell'd with impure Scyes.

*Nick.* Sir, it is our happines that he can challenge vs onely with the pictures of faire Ladies. Had not their Chambers housed the living creatures themselves, I doubt whether he should haue had so great cause to bragge as he doth of the *workes of deuotion*. There was a Benefactor called Satisfactory Pennance, who builded more Hospitalls, &c. then all the Voluntaries besides.

*Ma.* Yet put them all together, we are able to instance as many charitable workes done in England within these 60 yeares, as I thinke were seene in many more before, especially if you compare the prizes, and rates, with those of former and lesse peopled times.

*Min.* Let not his taunts make vs lose the conclusion; Our Relative loue of senceles pictures (which he causelessly feareth cannot patronize the Relative honour of Images,) he Idolatrously practiseth, and illiterately defendeth. For if hee challenge no more honour for his Images, then noble persons to their pictures, (as he pretends) we will passe his suite, as a motion fauouring of equity: but it is more then either a ciuill reuerence, or an historical remembrance for which hee labourerth, wherin his instance of the  
Matron

a Pag. 16 & 17  
*Pulchra puella  
placet displices  
umbra tibi.*  
b Pag. 195. &  
183.

c Willet his catalogue of charitable workes.

d Non fas est  
Christianum per  
oculos suspensum  
teneri sed per  
occupationem  
mentis.

e Hieron. Epi-  
taph. Paulæ, ad  
Eusebium  
Vulg.

Matron *Paula* will not succour him: *Shee lying prostrate before the crosse kissed (as S. Hierome saith) the stone of the Sepulcher, which the Angell remooued; yea she licked the place where the Lord had lye.*

*Ma.* This I thinke is not to be disallowed: in the kissing of those sacred Reliques, shee gaue testimony of her holy zeale, faith, and loue to Christ. But did shee deeme them as Instruments; by the touch whereof shee expected any effusion, or influence of grace?

*Mis.* *Iabal* would faine wrest it to his purpose, by mistranslation: *Shee did rise* (saith he) *to lye prostrate before the Crosse, therein with a liuely faith adoring Christ; whereas Hieromes wordes runne thus. Prostrating her selfe before the Crosse, shee did adore, as if shee had seene the Lord hanging thereon. Hierome saith not, shee rised to lye prostrate before the crosse; but that now being come to Hierusalem, where shee met with the reall Crosse, shee prostrated her selfe, and how? before it, not vnto it: Neither doth hee say that therein shee adored Christ (there Iabal is out) but Prostrating her selfe, before the Crosse of Christ, shee did adore; as if shee had seene the Lord hanging thereon; that is, shee fixed her remembrance vpon Christ crucified, whom only shee did adore. So that this being not the Image of the Crosse, but the Crosse it selfe, concludes not that honor of Images, which the <sup>e</sup> Romanists maintaine, who doctrinally auerre, that the Image, and the patterne of the Image, ought to bee honoured with one, and the same honour of <sup>s</sup> Latria; making the Image partaker of Diuine worship, (at the least accidentally) where-*

f Non sunt due  
adorationes sed  
una. Concil. Ni-  
con. 2. Añ. 4.  
g Bellar. de cult.  
Imag.



whereas Diuine worship is in no part, or semblance, appliable to any, but to a *Diuine Essence*.

*Ma.* In my conceipt *Iabal* is desirous to picke a quarrell with the Knight, who doth not condemne all relative Adoration, which his owne Church practise in the receiuing of the *Communion*, where we doe diuinely remember, and adore Christ, as dying vpon the Crosse, that being vnto vs a sacred remembrance of his death, vntill his comming: but he layeth the *Eye* vpon that Relatiue honour, wherein the dumbe creature, is made more then a *semi-god*, and honoured with *Vowes* and *Supplications*, as if one and the same Saint could be present in all places, where his pictures are worshipped, to take notice of those particular homages, which whilst he was liuing vpon the earth, he would neuer haue permitted to be done to his owne person. These *Praiers* and *Offerings*, neither did *Paula* practise; neither had the Knight reason to allow. Besides, we must be leaue to put a difference betweene an *historicall relation*, and a *determinative position*, th'one being *de facto*, the other *de iure*.

*Min.* To take *Iabal* in his right sence, (I mean his *Antemeridian*;) I would faine know whether the *Pagans* that worshipped the Images of the *heathen Gods* did not worship them by a<sup>h</sup> *relative adoration*.

*Ma.* Nay vnder your correction, I haue read in *Strabo*, and *Herodotus*, that the *Persians* did neyther reare *Statues*, nor *Altars* to their *Gods*. The<sup>i</sup> *Egyptians* did scoffe at their folly, who represented their *Gods* by Images. *Lycurgus*, though otherwise very

h Non materi-  
as veneramur,  
non ipsâ simili-  
tudinē, sed eos in  
his colimus, quos  
dedicatio inseri  
sacra. Hæc ra-  
tio à Paganis  
quoque adferri  
solebat. Cassan.  
Consul. Art. 21.  
pag. 153.  
i Alex. ab A-  
lex. lib. 2 c. 12.



k Lib. de ciuit.  
dei. 4. c. 31. ex  
Varrone.

l Aug. ibid.

m Epiphan. in  
Anchorato de Di-  
agora.

ceremonious, did vtterly disallow, that the glorious feature of the immortal Gods, should bee counterfeited by any mortall shapes. Yea I haue heard a good Diuine allége S.<sup>k</sup> *Augustines* authority, that the ancient Romanes for 170. yeares did worshipspe their Gods without any Image.

*Min.* I graunt there was a time, when Images were not at all, at least not so vniuersall; they that were the first founders of them, <sup>l</sup> *Ciuitatibus suis metum dempserunt, et errorem addiderunt*: which made those of the deepest reach positiuely forbid them, *Ne Deorum maiestas simulachrorum stoliditate contemnerentur*: least the maiesty of the Gods might grow into contempt, through the foolish inuentions, and base mettall, or matter, wherein they were represented; But I speake of those nations, and those times, wherein Images were in most request.

*Nick.* Either I heard a lye, or else there was a *Philosopher*, who hauing in his house a wooden Image of *Hercules*, did so highly esteeme it, that when fiering grew very scarce, hee first cleft it, and then laide it along vnder the pot, saying; <sup>m</sup> *Now Hercules thy labors shall amount to a full Bakers dozen: thy thirteenth labour shall bee to seeth a Calves head for my dinner.* This was the relatiue honour, wherewith hee honoured his Idoll.

*Ma.* I can tell you as pretty a Tale as that: there haue not beene yet three moones, since a dainty col-lapsed creature, sold a very faire *Crucifixe* to buy her selfe a Fanne; and being reprov'd by a double-chind *Mastix*, her best answer was this: that shee meant to haue

haue another engrauen vpon the handle, (in stead of her Armes) which should still be in her sight.

*Min.* I will not say thee made a more vsfull exchange; for such pictures may well serue as historical monuments, by way of representation. But their admired <sup>n</sup> Gregory absolutely excludes them from all manner of worship, and adoration. *Adorare Imagines omnibus modis deuota. In any case* (saith he) *beware thou worship not Images;* <sup>o</sup> *S. Hierome* (if *Polidore* may be credited) assignes the reason, *Ob metum Idololatria,* for feare of Idolatry, which by this meanes hath spread it selfe too farre among the ruder sort.

*Ma.* Then I perceiue the distinction of *relative*, and *improper honour*, is hatched onely for an euasion, least they seem to oppugne Antiquiry, by their idolatrous practise.

*Min.* The ghostly Fathers, the Priests, haue long sate vpon it, but yet it is not sledge, <sup>p</sup> *Bellarmino* mars all that they haue made; he allowes more then relative honour. *Imagines Christi, et Sanctorum,* (saith he) *venerande sunt, non solum per accidens, et improprie, sed etiam per se, & proprie &c. non solum ut vicem gerunt exemplaris.* The Images of Christ, and of his Saints are to be worshipped, not onely accidentally, and improperly, but simply and properly: that is, not onely as they are resemblances of the Prototype, but as they are considered in themselves. On the contrary, <sup>q</sup> *Origen* holds it no better then a foolish and adulterous Prophanation, euen outwardly to seem to worship an Image. How is it possible to set these agreed, that are so much at odds.

*n Lib. 9. Epist. 9  
Indict. 4.*

*o Polyd. Virg.  
lib. 6. Inuent. 6.  
13.*

*p Lib. 2. de I-  
mag. c. 21. & 22.  
q Non tantum  
si quis preces si-  
mulachris offe-  
rat, verum etiā  
cum id aliquis  
simulat. Aduers.  
Celsum. lib. 7. ut  
Cassander con-  
sult. Art. 2. pag.  
153.*

*Quidte ad fal-  
sas imagines in-  
clinat? Quid ad  
inepta simula-  
chra corpus in-  
curuas &c.  
In supernis De-  
um quare, & ca-  
vere inferis pos-  
si. Claud. Tauri-  
nen. aduer. The-  
odem.*

r Quid inter se  
tam contrarium  
quam Statuariū  
dispicere statuam  
adorare? Senec.  
in Moral.

*Ma.* I do not finde that the *Cherubins* (hauing a diuine and speciall institution) were euer applied by the Iewes vnto holy worship; wherfore there is lesse colour for this relatiue honour of Images, whose erection is *arbitrary*, whose *forme* hath little or no certainty, whose *makers* are persons contemptible, and of small regard.

*Min.* Now you speake of the forme of these Images, you put mee in minde of the confession of their owne *Stapulensis*, who in his booke *De vna ex tribus Maria*, writes thus: *Fateor equidem libere, pictura aliquot cana Domini mihi displicere, et etiam ea qua, nisi memoria me fallit, videntur Mediolani, &c.* I doe indeede freely confesse, that I haue beene sometimes scarce pleased with certaine pictures of our Lords Supper, euen with that which, if I be not mistaken, is yet to bee seene in a certaine Monastery at *Mediolanum*; not that I disliked the Painters skill, which was very rare, but because he kept no good decorum: *Quandoquidem Iohannem magis puellam referentem, quam virum, et quam Apostolum ad Christi latus collocauit.* Forsooth hee placed Iohn by Christs side, more like a maide, then a man, or an Apostle.

*Nick.* We haue the like picture in our Parlour at the *Black Friers*, but I warrant I should haue looked vpon it till doomesday, before I should haue noted that *Quirke*. I promise you *Faber* shewes himselfe a right honest man, to let them see their owne *Incongruous absurdity*.

*Ma.* In my opinion *Iabal* should haue done well to haue specified the extensiuē, and intensiuē degrees of this relatiue honour; for I haue beene informed

med by sundry traueellers, landed in this Port, that one and the same Saint hath not alwaies one and the same degree of honour, beeing more or lesse respected, with concurrence, offerings, and adorations, according to the<sup>r</sup> trimnesse of the forme, richnesse of the matter, or the celebrity of the place, wherein the statue is erected.

*Nick.* This is right like one of our neighbours *Girles*: if the *Baby* haue not the holliday partlet, all the fat is in the fire, she is in the *point*, all a *mort*.

*Min.* Such is the simplicity of ignorant people, they are carried away by these impostors with outward shewes: which made the poore *Clarke* in *Saint Omers* secretly to remooue the picture of the blessed Virgin, from an obscure seate, into a more conspicuous place of the Church: making as if the picture had in discontent of the former neglect, remooued it selfe to a Site fitter for adoration. He saw there was no other seate but this, to improoue his vailes.

*Ma.* And had not *Aurice* whispered in *Rachi's* eare, his pen would not haue beene halfe so violent in the defence of this heathenish, and relatiue honor, wherein hee shewes himselfe no lesse sencelesse then the braine-lesse pictures, for which hee is hyred to plead.

*Min.* Well at length wee are arriued at Puddle wharfe, I meane at the last *Eye*. In this squeamish weine (saith he) you cast a *Eye* upon my saying, that by *Metaphor* God may be said to haue<sup>r</sup> deuided his kingdom with the Virgin: What if I had said God had giuen her his whole Kingdome, his Throne, Scepter; that *Christ* in person did

*¶ Credunt eas  
sanctiores que  
pretiosiores.*

*¶ Diuini imperium cum  
Ione Diua tenet.*

wait on her, sitting at the table of glory; how would your Currie haue beene made at these Metaphors?

*Nick.* My Master thought hee had to doe with a *Diuine*, but I perceiue he hath met with a bangling *Sophister*.

u Pag. 112.

*Ma.* It seemes *Iaball* hath not yet put his <sup>u</sup> nose into the sweet cup of Gods glory, who hath so dull a sent in winding heauenly things.

*Min.* His argument is drawne a *minore ad maius*, and carries this sence. If all the faithfull seruants of God shall bee partakers of this so great honour, then much more that glorious creature, who hath a preheminance about them all. But Christ hath promised the society of the faithfull not onely to \* appoint vnto them a kingdom, as his Father had appointed to him: but also to make them sit & downe at Table, to come forth to minister vnto them. Therefore the Virgin may be saide to haue his whole Kingdome, Scepter and Throne.

\* Luc. 22. v. 29.  
Dispono vobis  
sicut &c.

x Luc 12. v. 37.

*Ma.* If this collection bee good, euery Christian shall haue the like Soueraignty: for this Charter, as farre as I perceiue, runnes with a *vobis*. y Such honor haue all his Saints. The z table which our Sauour mentioneth is an Embleme of that rest, and satiety of ioyes wherewith we shall at his comming bee all replenished. His seruing vs is not *ministerium obsequij*, to bee taken as an act of humility: but rather *ministerium suffragij*, seu *beneficij*, as an act of his fatherly bounty, in a crowning vs with more high advancement, then if the poorest vassall vpon earth, should haue the greatest Monarch to waite at his trencher.

y Psal. 149. v. 9.

z Mensa hic accipitur pro coe-  
lis vite gloria.  
Gorrana.

Mensa vtriusque  
aeternitatis cuius  
in circuitu cri-  
minis sicut nonel-  
le obuium.

a Qui in terra  
fuit dator virtu-  
tum in caelo est  
distributor pre-  
miorum.

trencher. Neither doe I take *Sicut* to bee a note of equality, but of *likenesse*, either in the order, or in the participation, of so much of his glory, as shall suffice for their perfect happinesse.

*Min.* Iabal makes no question of this; he is not ignorant, that where it is said, he shall set the <sup>b</sup>sheepe on his right hand, we are to vnderstand the participation not an equality; much lesse any priority of his glory. He acknowledgeth these to be <sup>d</sup>Metaphors, wherewith God doth vse to exaggerate the happy estate of meaner Saints then his Mother: neither hath hee any other meaning by this Metaphoricall diuision of the Kingdome, betweene God and the Virgin, but that *she is in greatest fauour with God: so potent in her intercession, that she delinereth from dangers, and bestoweth fauours, and graces on whom she pleaseth; as one who by fauour and friendship, doth both ouer-rule the Court of iustice, stopping such processes against vs, as our sinnes doe deserue, and rule the Court of mercy, being able by her intercession to obtaine for vs in that Court, whatsoeuer wee do either need, or can reasonably desire.*

*Nick.* I haue heard the schollars of Oxford talke much of a *non sequitur*; were there any of them heere he would put Iabal to prooue this inference. *The blessed Virgin is in great fauour with God, therefore shee is Queene Regent in the Court of heauen: Ergo to bee innocated, ergo to be adored.*

*Min.* Indeed this plea could not free the *Collidyrians* from the blur of *Epiphanius* his pen, by which they are branded with the infamous note of *heretical Idolatry*: and not without iust cause, for albeit the Saints

b Mat. 25. 33.

c Nulla comparatio inter Creaturas et Deum cadit, quia finiti ad infinitum nulla est Proportio. Petrus Ierem.

d Pag. 19.

e Ouerib. pag.

168. & 169.

Ad dextram ponere aliquem est honorare personam sicut legiatur de Matre Salomonis. 1. Reg. ca. 2 v. 19.

f Gloriam meam alteri non dabo. Isa 42. v. 8.

g Epiphanius Hæres.

h Nemo hunc  
honorem sumat.

i Possumus pro-  
uocare à foro in-  
stitutæ Dei, ad Cu-  
riam. B. Mariæ.  
Bernardinus in  
Marial.

k Si quis à filio  
terreatur quia  
Iudex est, Mari-  
am adeat quia  
Medicina est.  
Holcot. in lib.  
Sap. Lect. 36.

l Apoc. 2. 27.

Saints are inuested in the glory of immortality, yet doth the Lord reserue the glory of his diuinity as proper to himselfe, whereof he is so iealous, that hee can in no hand endure such *Luciferian* spirits as shall attempt to<sup>h</sup> rob him of any of his peculiar claymes: as *Vowes, Prayers, Sacrifice*, and the like religious homages. He it is alone, who searcheth the hearts, and the reines, whose mercy is aboue all his workes. It is honour enough for the blessed Virgin to behold the face of her Sauour, to haue a prime mansion in that spacious house, to cry *Alleluiah* before the throne: but to erect a Court of speciall<sup>i</sup> appeale, to summon sutors to prostrate themselues before her<sup>k</sup> throne, is more then either *Astitit regina a dextris*, or *Dispono vobis regnum*, dare probably auouch. Such politieue conclusions built vpon Metaphoricall grounds, doe proue little better then fallacies, a dicto secundum quid, ad dictum simpliciter.

*Ma.* You say right. For Christs soueraigne power ouer the whole world is incommunicable, and cannot be conueighed to the person of any creature: but the fruit and benefit of this power euery one that is in Christ reapeth in his saluatiõ: being exalted thereby, to sit in the heauenly places, as a partaker of Christs glory; & hauing power from thence, euen in his owne person, to triumph ouer Sinne, Death, and Hell, and to breake them in peeces as the<sup>l</sup> Vessels of a potter. This is the royaity there intended: if *Iaball* set this string any higher, it will breake, and flye in his face.

*Min.* The stretching of those Metaphors to reach their



owne sence occasioned *m Polydore*s complaint. *Bene multi rudiores* (saith hee) *imaginibus magis fidunt, quàm Christo.* Very many simple folke repose more confidence in Images, then in Christ. And that of *n viues*, *Multi Christiani in re bona plerumque peccant, quod Diuos Diuasque non aliter venerantur, quam Deum.* Many worship the Saints with the same honour, which is due vnto God. Had it not bene for these superstitious, and vnbounded *Encomiastiques*, and metaphoricall *doxologies*, this Idolatry had not found the way into the Church dore: but when the people were taught that God had giuen the Virgin the better halfe of his Kingdome, (which they vnderstood to be a subordinate Iurisdiction) then you must thinke they spared no<sup>o</sup> cost at her *Sbryne*: then were they as willing to set out the picture like a *Goldy locks*, with *Rebatoes*, *red Sattin Petticotes*, and loose *Gownes*, as they were to pranke vp her child, with a *Veluet Cappe* and *Feather*.

*Ma.* This homage seemes to haue some countenance, from the acknowledgement of the foure and twenty *Elders*, who speak *p* thus vnto the Lamb. *Thou hast made vs vnto our God, Kings and Priests, and we shall raigne vpon the earth;* by which they intimate a kind of Regall Iurisdiction, ouer those that breath vpon this terrestriall Globe, which if it bee granted, there can no cost be thought too much, either in the honour of her statue, or the purchase of her fauour, who by all likelihood, is of highest esteeme in the Court of heauen,

*Min.* *Iabal* hath this *q* text by the end, but (God

H

*saith wor*)

*m.* De inuent. l. 6. c. 13.

*n.* In Aug. de ci. uil. lib. vii. c. vii.

*o.* Altaria sumant.

*p.* Apoc. 5. 10.

*q.* Querth. pag. 168.

r Compared  
with *Apo. c. 1.*  
*ver. 6.*

s *Blas. Virg. in*  
*Apo. pag. 247.*

t *Imperfectum*  
*abolebitur.*

u *Aufertius.*

\* *Per enigma.*  
x *Deum nemo*  
*vidit unquam.*  
y *Purgamenta*  
*mundi.*  
1. *Cor. c. 4. v. 13*

wot) it will stand him in little need: for those four  
and twenty Elders, do not represent the state of the  
Saints in heauen, but of the Church militant vpon  
earth, *Richardus de Sancto Vict.* expounds the *harpes*  
in their hands, to bee the good works of the Saints,  
whose sweet harmony and delightfull sound draw-  
eth others with whom they conuerse, to the con-  
templation and liking of heauenly things: their or-  
dinary *Glosse* vnderstands by them the mortification  
of the flesh. Their *Ignatian* *Viegas* takes these harps  
to signifie the commemoration of Diuine prayes,  
which (saith he) the foure and twenty *Elders* doe set  
forth two maner of waies, *viz. mortificatione passionū,*  
*& diuini verbi pradicatione: by the mortification of their*  
*passions, & the preaching of the diuine word;* both which  
actions are to be performed by the liuing, & no way  
appliable to the departed, who feele neither the re-  
luctation of the flesh, nor the defect of knowledge.  
As for the *golden vials full of odours*, hee vnderstands  
by them *the hearts of the Saints, shining and glittering*  
*with Charity, wherewith they are so replenished, that*  
*they pray not only for their friends, but also for their ene-*  
*mies* (which duty our Sauour imposeth vpon his li-  
uing Disciples) who are subiect to the Crosse, from  
which those which are deceased are free.

*Ma.* These expositions seem to ratifie your sence:  
but how are those *Elders* then said to bee before the  
Lambe, to be about the Throne, and to reigne vpon  
the earth, seeing the children of God are heere \* *se-*  
*positi, & depositi,* wanting the glorious \* *light of Gods*  
*vision and the preheminance of the worlds graceful*  
*y estimation?*

*Min.*

*Min.* The Lord who hath promised not to leaue vs, but to be with vs vnto the end of the world, is daily resident in the midst of his sanctuary; where wee enioy the sweete comforts of his presence, as sensibly as if he were visible amongst vs. Wee offer vnto him from the Vials of our hearts the sweet odours, and pleasing incense of our hartly prayers: by vertue also of his spirit wee are enabled to ouercome the <sup>z</sup> concupiscence of the flesh, and all carnall desires. Thus doe wee not onely performe the offices of our spirituall Priest-hood, but also by the lawe of vertue <sup>a</sup> raigne like Kings vpon the earth; which is the royall prerogative there specified.

*Nick.* Then I see *Iabals* Relative honour of Images, and his figuratiue diuision of Gods kingdome to the Virgin, had neede bespeake a new paire of Stilts, his old Crutches will not carry him out of the reach of that *Eye*, by which he is iustly attached for no lesse then petty-treason, in adulterating the generall, and genuine sence of holy Writte. The Paper hee hath spent in this pettish veyne, would haue made excellent prouender for <sup>b</sup> *Dunne*.

*Min.* Yet will hee make you stoppe your nose a little longer. He presents vs further with a Posye of such ranke flowers, as are able to poyson a quicke sent: We must be faine to trace him one round more about this Dung-hill of vnfauoury *Eyes*, which noy-some Weedes he bindeth vp, as if they were so many sweet Violets, or wholsom hony-suckles.

*Ma.* I would gladly heare what his Appendix hath to say.

<sup>z</sup> *Regnabimus  
super terram id  
est super corpus  
nostrum quod de  
terra est. Gor-  
rand.  
a Hamo.*

<sup>b</sup> Pag. 137.

c Pag. 19.

*Min.* c You thinke (quoth he) you haue brought mee to a baye, when you force me to confesse that our Church Hymnes are figuratiue Poems: but are not the Psalmes of Dauid the chiefest Hymnes of God his Church? and are not these Poems full of figuratiue speeches? Why then may not a Theologicall inuocation bee vttered in a figuratiue speech?

*Nick.* My Master hath beene a peece of a Poet in his daies, therefore I cannot thinke hee would debarre that commendable Science from her most laudable vse.

*Min.* That which the Knight distasted was this: whereas *Rabschabeh* could not bee ignorant of the generall position, and practise of his fellow *Cacoliques*, in adoring, and inuocating the Virgin *Mary* with these and the like praysons. <sup>d</sup> *Tu spes certa miserorum, Vera Mater Orphanorum, Tu leuamen oppressorum, medicamen infirmorum, omnibus es omnia;* And againe, *Gaude Matrona cœlica &c. Tu ancilla Iesu Christi vocari voluisti, sed vt decet lex diuina, tu ip[s]ius es* <sup>e</sup> *Domina, nam in: habet et ratio matrem præesse filio &c.* Hee notwithstanding plaies the coward, and leaues *Sedulius* in the lurch, who doth decant vpon the same playne-song; answering the exceptions taken against his <sup>f</sup> *Scribanius* for the like blasphemies, with this colourable euasion. Such is the notorious folly of your Preacher & saith hee, that hee gathereth a Gospell out of a Poeme, and that not written historically, or doctrinally, but in poeticall verse, full of Metaphors, Metonymies, Apostrophs, Prosopopeis, and other as well rhethoricall figures

d In prosa Mis-  
sa de concep.

e In re matris  
impera. Horar.  
Secund chorum.  
Augustensem.

f Ouerth. p. 40  
g Ouerth.  
p. x. f. pag. 37.

figures, as Poeticall flowers, which to take in a proper and of rigorous sence, is folly, to vrge them as points & articles faith, is such a solemne foolery, that it may seeme the next degree to maanesse. <sup>h</sup> Hee should know the difference betwixt an Euangelist, and a Poet, a Gospell and a Poeme, rigid trueth, and figuratiue speech, Articles of Faith, and poeticall fancies.

<sup>h</sup> Ouerth.  
pag. 40.

*Ma.* Is not this to shift off their Idolatrous appeales, their mentall, and <sup>i</sup> imaginary petitions to the Poets pen? Doth hee not plainly proclaime their Church Hymnes to be <sup>k</sup> figuratiue poems, and poeticall fancies? Thus for all the world did his Grandfire Harding play his prize, saying it was not blasphemy, but spirituall dalliance, to bid the Virgin command her Sonne, and to shew her selfe to be a mother.

<sup>i</sup> Ouerth.  
pag. 44.

<sup>k</sup> Ibid.

*Nick.* Calls hee this dalliance? there is no iesting with edge-tooles: their <sup>l</sup> graue, learned, and venerable Fathers I see are merrie men, to dally with the *Queene of Heauen*, as children with puppets, to whom they speake in as sober sadnesse, as if they did vnderstand what goshipping meant.

<sup>l</sup> So he stileth  
the Author of  
this poeme.

*Min.* Then doth I *ABAL* daunce after his pipe. The verses which Master *Crasshawe* taxed for too much faucinesse were these.

<sup>m</sup> Say to thy mother seeing brothers thirst,  
Mother your milke would ease him at the first, &c.

<sup>m</sup> Ouerth.  
pag. 38

This speech, saith I *ABAL*, is imagined to shew the great familiaritie, betwixt Christ, and his blessed Mother, that she hath a speciall interest in the ioyes, and comforts

(metaphorically termed milke) that flow into the Soule, by the deuout contemplation of her blessed breasts; which comforts are not granted, but to whom she doth singularly fauour, nor giuen without her consent.

*Nick.* *Nimia familiaritas parit contemptum*: this exposition is farre fetch'd, deare bought, and fit for his Ladies tooth.

*Min.* Indeed he <sup>n</sup> confesseth that herein the recreation of some Catholiques was especially intended: as if any true Christian heart could take any comfort, to see Christ so degraded, as to become a suppliant to his Mother: so debarred that hee cannot grant spirituall comforts, but by her consent.

*Nick.* Hee plaies the Tinker vp and downe: hee stops one hole, and makes two.

*Ma.* It is an old saying, *Iniquum petas ut aequum feras*: Because he would haue no question made, but that the *Virgin* may be solicited to be a mediator to her sonne, he takes it for granted, that in contemplation Christ may be imagined to sue vnto her; as if religious meditation had no better ground, then impossible and unwarranted supposition.

*Min.* What doe you talke of contemplation? For that he puts *P Raccius* and *Puentes* to schoole: Will you heare his positions? *When one doth meditate* (saith hee) *on the Virgins 9 breasts as shee is Gods mother, the object is equal to the object we thinke of in the wounds and bloud of Christ.* And why? Because in the breasts of the *Virgin*, as shee is Gods mother, we must needes contemplate and behold Christ in her *Virginall* armes. Nay more, For a man to runne to Christs bloud, which was shed

n Ouerth.  
pag. 40.

ο αυτης η βασι-  
λεια.

p Ouerth.  
pag. 44.

q Ouerth.  
pag. 41.

shed to cleanse sinners; is a token that he doth acknowledge himselfe a sinner, and a needie suppliant: but to approach the Virgins breasts, which were not filled with milke, but only to nurse the Sonne of God, and comfort th'especiall denoted to Christs blessed child-hood, might seeme to sauer of pride, and arrogancie.

*Ma.* The very relation of these vnconouth phrases, is a sufficient confutation. His diuinitie mee thinkes speakes a strange language: The *obiect* of the Virgins breasts is equall to the *obiect* of Christs wounds; To runne to Christs bloud is humilitie, to approach the Virgins breasts arrogancie; these are new Positions, neyther haue they beene long acquainted, for th'one is at daggers drawing with th'other. If the *obiects* bee equall, they cannot but admit like accessse to a religious minde. But is there no difference betweene that which is an *obiect terminatiue per se*, as the wounds of Christ, and that which is an *obiect relatiue per accidens*, as the Virgins breasts? Is the *consummation*, or the *Initiation* of more esteeme? *Quod efficit tale magis est tale*. If there were any such imaginarie vertue as *Iabal* supposeth in the Virgins breasts, whence did it proceed, but from the child of her wombe *for whom alone* (hee saith) *it was prepared?* If for him alone, then are they like to find her a drie Nurse and to get a simple sope; that come so long after the weaning. I would gladly bee informed what Scriptures we haue to draw vs to this *obiect*.

*Nick.* *Iabal* will not bee found in his Chamber at \* *Cacopolis*, when he should bring in his authoritie; It must be faine to staie vpon the first \* *operation of his owne*

r Ouerth.  
pag.47.

f A poetickall conceit, saith he, may be raised of small ground or fancie. Ouerth.  
pag.47.

r Scire Christum crucifixum  
u Finis coronat opus.

\* Pag.199.  
x Ouerth.  
pag.44.



y Ibid.

z Ouerth.  
pag. 41a *Causa suae  
qua non.*

owne understanding. His she-pupills must apprehend it, without y<sup>e</sup> in<sup>g</sup>ing it to be so as they apprehend.

*Min.* He would faine countenance this his imaginarie dreame, with an instance of <sup>z</sup> Saint *Austens* deuotion, who brake out into these words: *In medio positus, quò me veritam nescio: Hinc pascor à vulnere: Hinc lactor ab ubere;* where that holy Father was at a stand, Whether hee should more admire his Saniour bleeding on the Crosse, or sucking of his mothers <sup>a</sup> breasts. So comfortable, and meritorious was his ineffable humilitie in th'one, and his matchlesse Charitie in th'other, that hee speaketh *Metonymically* (naming the breasts for him that suck'd the breasts) it is to bee attributed to the like tone and cadence, which his sentences doe ordinarily affect: for on the sudden I cannot call to mind where he directs vs to repaire to the Virgins breasts for spirituall comforts.

*Ma.* If it saueur of pride and arrogancie to approach vnto them, we will be content to leaue them to the pontificiall soaring spirits: our humilitie shall content it selfe to know *Christ and him crucified*. Had not the blessed Virgin her selfe fed vpon this obiect, the milke of her breasts would not haue slaked the thirst of her soule:

*Nick.* Had I beene at his elbow, I could haue helped him to a merrie Fable, which I once heard related out of *Friar<sup>b</sup> Ieremie*. That there was a certaine man, who euery day deuoutly saluted the Virgin with an *Aue Marie*, dying notwithstanding in mortall sin afterwards: And when, (I tremble to speake) the Deuils would haue seized vpon his soule, the

An-

b In *serm. Dom. prim. post. Oct. Epiph.* pag. 25.

Angels, (O comfortable message) bad them staie, till sentence were giuen by Christ. Then were all his sinnes put in one Scale, (marry hee told mee not by whom the Ballance was held) and the *c. An* *Maries* in the other: vpon which the *Blessed Virgin* no sooner laid her helping hand, but it ouerweyed the first by many ounces. And so the Virgin obtained that hee might be reitored to life againe, to doe further pennance. Here had bin a prooffe for *Iabal*, beyond *D. la. fol.*

*Min.* Vnlesse we were sure of a day, as long as *Alcmænaes* night, we must make more hast. *Iabal* hath with a pretie slight drawne vs into a *Labyrinth*: for whereas the *Counter. sharle* branded his Poets penne, with reference to his *Ouerthrow pag. 37.* he cunningly fetcheth a *c. circuit*, and meets him *pag. 164.* and takes that which was quoted of *Sedulius* the Poet, to be meant of *Bernardinus* the Preacher.

*Nick.* *Rachil* knowes how to turne the Cat in the panne, to sing two partes in one, as well as the best Chaunter in the *Popes Quire*: wherefore that we may at last take our tune in a right Key, let vs heare what he hath to iustifie *Sedulius* his figuratiue inuocation of the *c. Crosse*; What can it say for it selfe, why it should passe without a fye?

*Mi.* He hath gotten a protection from the practise of the Prophet *s. Isayah*, who by the like figure, speaketh to the heauens and clouds, to send downe the Sauour of Mankind. *O you heauens*, (saith he) *poure downe your dew*, and let the claudes raine downe the *Sauour*: This praior (saith *Iabal*) is ment vnto God that

I

ruleth

*c. Ideo dicit Ecclesia ad ipsam in Hym. Monstra te esse matrem.*

*d. Nox facta est longior, Plaut.*

*c. Pag. 10.*

*f. All hayle O Crosse.*

*g. Cap. 45. v. 8.*

ruleth in the Heauens, and the Cloudes; though *seemingly directed* to the very Heauens and Cloudes.

*Nick.* He might haue learned from the *Counter-snarle* to haue distinguished betweene an *hyperbolicall exaggeration* and a *superstitious obsecration*. Yet doth he come ouer my Master with a why not, saying, *Why may not a Theologicall Inuocation be uttered in a figurative speech?*

*Ma.* First let him prooue *Inuocation* to bee due to the <sup>h</sup> *Crosse*, and then will wee not stand with him for the figure. Figures are to bee vsed as ornaments of the truth, not as *shelters of falsehood*. Did *Isaiah* fall downe to the Cloudes, and worship them, as they the *Crosse*? Did he say *All haile O Cloudes*, as they, *All haile O Crosse*, *increase Iustice and Righteousnesse in godly men, and grant pardon to the guiltie*. If not, then *quorsum haec?* as iust as *Germans* lippes, nine mile a sun-der.

*Min.* His *Seraphical Doctor Thomas* <sup>i</sup> *Aquinas* made no such collection out of that text of *Isayah*: his words are these, *Hic describit natiuitatem Cyri sub Metaphora fructus arboris, ad cuius generationem requiruntur humor terra & pluuia, & ros de caelo*. Here he describeth the birth of *Cyrus*, by the metaphor of the fruit of a tree, to the ripening whereof there must concurre, the moistnes of the earth, & the dew of heauen. The truth is, let him take the words in what sence he will, eyther literally of *Cyrus*, or according to *Saint Hierome*, *Typically of Christ*, the context makes it euident, that the Prophet speakes not in his owne person as a <sup>k</sup> *suppliant*, but in the person of God, whose imperative

*h* *Pari ratione Adorentur puellae virgines praesepia, veteres panni: adorentur naues, adorentur Ajini quia Asellum insidendo ad Hierusalem usque peruenit. Claud. Taurinen.*

*i* *Thomas super Isayam. cap. 45.*

*k* *Non sunt verba hominis precantis, sed Dei imperantis.*

*mandamus*, for the comfort of all true *Israelites*, hee there *Prophetically* recordeth.

*Ma.* If this bee his best colour, a little shoure will walk it of; We doe not find that the Prophet praised vnto the Angels, wherefore it is not probable, hee would eyther worship or direct religious petitions to the sencelesse Cloudes. Indeed hee <sup>1</sup> elsewhere calls vpon the *Heauens*, and the *Earth* to heare; but with what intent? only to vpbraide the stupiditie of the gracelesse people, who stopped their eares like the death Adder: <sup>m</sup> *in vocatur Creatura* (saith *Thomas*) *ut arbiter transgressionis in iudicium, qua fuit testis obligationis ad praeceptum.*

Isay c. i. v. 2.  
Κεχλυνε τον  
ισχυρα και  
ουρανο ευγε  
υπερθευ.  
m Super Isayam.  
Cap. 45.

*Nick.* If this be his doughtie argument it is like to proue but a wooden *Crosse*. *Iabal* must cast a better figure, if he meane to rayse any spirituall adoration thereunto. To put no difference betweene speaking to the cloudes, and praying to the *Crosse* argues a dull *Dowiss* indeed. But are we not yet past his odoriferous *Eyes*? I verily thinke *Augas* did not put *Hercules* to more drudgerie in emptying his stable, then he hath done vs, in turning ouer this vnflauourie trash.

*Min.* Yes, he now bringeth in his Compurgators to free him from th'imputation of those slanderous *Lyes*, wherewith he is iustly charged.

*Ma.* They must be of his owne ranke or else he must giue vs leaue to put them by.

*Nick.* Then must wee expect a goodly *Fraternitie*, rather then faile hee will foist in a <sup>n</sup> Knight of the Post to backe his false Assertions, or else some of those

n Pag. 17

o Against Ioy.  
pag. 5.

those Fryers, whose portraiture Stephen Gardiner delineateth in this forme. *The Denill* • quoth he, to be a man idle, and void of good workes, procured out Pardons from Rome, wherein Heauen was sold for a little monie: And for to retails that Merchandize, he used Friers for his Ministers. Now they be gone, with all their trumpery, both the Merchandize is abhorred, and the Ministers also; We cannot away with the Fryers, we can abide the name. So that wee haue reason to except against these.

p Querth.  
pag. 239.

*Min.* I perswade my selfe he will hardly find any so brazen-faced, as to auerre that In P England Ministers sometimes presume to giue Baptisme in the iuice of hearbes, or flowers, as in Rose water, which Iabal scandalously professeth, that he hath credibly heard.

*Ma.* Malice it self cannot be so purblind, as not to discern in what *Limbeck* this water was distilled, which hath so strong a relish of a *Cretian* braine. If this bee not a *Lye in Folio*, wee must confesse, there can nothing but truth droppe from a *Shauelings* penne.

*Nick.* The fume of the holy water, wherewith he besprinkled his Ladies, was in his nose, when hee breathed out this notorious fiction. Yet of the twaine, I had rather be dip'd ouer head and eares in *Rosewater*, then haue such a goatish *Gorgonius* to spit in my mouth.

q Pag. 27.

*Min.* There is no remedie but his imaginarie supposals must passe as currant Oracles. If the Pope cannot erre, you must thinke a Priest cannot lie. If hee taxe our Ministers as being *skilfull in taking of purses*,

ses, or as ordinary students in <sup>r</sup> impure bookes, his creatures vnder peril of a *premunire*, are bound to second his leaden Legends, with their credulous assent.

<sup>r</sup> Ouerth.  
pag. 13.

*Ms.* Hee would not bee so busie in blasting our Ministers, did he remember the letter, which a Fryer brought from hell to certaine Priests of his owne Order; the tenor whereof was this. *Principes tenebrarum, Principibus Ecclesiarum Salutem. Gratias vobis referimus, quia quot vobis commissi, tot sunt nobis missi.*

*Min.* You say well, Fryer <sup>r</sup> Jeremy hath registred it vpon record, wherefore *Iabal* hath reason to beleue it: but I feare the poore Fryer is like to haue but a simple fee for his paines.

<sup>r</sup> In sermone de  
festo Sancti  
Blasij pag. 36.b.

*Nick.* *Rachil* shall be sure to haue my voice for the whetstone; he dwells among such kind neighbours that he hath a credible author alwaies at hand, to set wings vpon his deprauing quill, which he cannot indure to be stopped in the præcipitate flight.

*Min.* It sore grieved the heart of honest *Helmetius* to see the prophaneesse of that tribe. <sup>r</sup> *Heu, heu,* (saith hee) *ipsis lenonibus impudentiores, et carnaliores sunt multi Sacerdotes, et Scurris sceleratiores.* Tis well he hath nothing to charge vs withal, but that which hee gathereth from factious rumours spread by maleuolous spirits, to bring our persons and doctrine into contempt. Yet as if his eares were made of touchstone to try the truth, hee stands to iustifie whatsoeuer he hath heard, though it swell ten times bigger, by the touch of his venomous penne. Harke how hee takes on with the Knight: *You cannot* <sup>u</sup> *be-*

<sup>r</sup> *Hew. Helmetius. Tom. 3. Ser. Sep. in die circumcis.*

<sup>u</sup> *Fides non cogitur.*

leeue (saith hee) that à Gentleman of honour, from my Lord De la Wares owne mouth brought me newes, that he could not get of your Vniuersities, more then one Minister, to go to the Euangelicall voyage of Virginia.

*Ma.* The Knight should bee ill aduised to cope with such a *Chimney-sweeper* as this *Rachel* is, from whom he shall get nothing but soot, though he giue him the soyle. What hope can there be of good dealing from him, who is neuer destitute of some honourable person or other, to Father his misbegotten fictions? who will not belecue the testimony of a *Gentleman of Honour*? the very title gaines credite wherefoeuer it goes. Thus will hee coyne what he please, with th'impresse of his owne sinister imagination. But first let vs haue assurance of his good behauiour, if he would haue vs belecue, that hee hath such a familiar conuerse, with men of that note: o therwise we cannot but suspect his authors witte, in the prodigall emptying of newes to such a blabbe, who hath no more hold of his tongue, then he wold seeme to haue of his \*purse.

\* Pag. 27.

*Nick.* Well; because hee shall bee beholding vnto vs, let vs graunt first that the founder was honourable, though perhaps no better man then *Iabal*: Secondly that the relation was true, which my Master doth not gaine-say; what will hee thence inferre?

*Min.* Nay for Logicall deductions let him alone, hee will hale his intent with a Cart-rope of forced *Absurdities*, rather then faile of his purpose; Witnesse these consequences: Sir *Edward is said to loue* \* *Wine*

x Preface

and



and Sugar; Ergo when hee wrote, the y single Lampe doubled in his eye, which hapneth to them that loue wine, when they haue their Cup in their hand. Ergo in Father z Ennius case. Againe, Sir Edward can repeat more then a peece of Augstine without a prompter; Ergo he hath the large a Volumes of that learned Father without booke. And his b nose did not smoake so much as his Chimneys, Ergo he hath a big nose: with a million of such sandy c Enthymems.

Nick. Is this the d rigour of Logicke? this is right, Baculus stat in angulo. Ergo, Tobies Dogge waggd his taile. If this bee the validity of his inuincible arguments, he must be faine to sell his e cloth of siluer, and costly merchandize, or else he will hardly maintaine those halt & maimed reasons, which will loose their limbes in this conflict. His best way will bee to giue them a Pasport to beg for releefe.

Ma. He professeth that hee did f seriously undertake this taske, therefore I would gladly be informed what disparagement can be fastened vpon our Ministry, from the Paucity of Virginean Preachers.

Min. Marry want of zeale, as rather g conuerting themselves to their wiues, then bringing Heathens, and Sa-uages, vnto God. For my part (saith he) I make no doubt but had there beene a married Ministry in the Church in former ages, most nations had beene vconuerted at this daie.

Ma. As if our Academicks, who are Fellowes of Colledges (whom he vpbraiderth) were married men, then had he spoken somewhat to the purpose: but (not to put him besides his opinionatiue coniecture)

hee

y Pag. 56.

z Pag. 94.

a Pag. 3.  
b Pag. 85.

c Well besee-  
ming a Bango-  
ring disputant.  
Pag. 168.  
d Pag. 84.  
e Preface.

f Pag. 13.

gouerth.  
Pag. 320.

h Campian  
had order frō  
his Prouost, as  
he professeth  
before hee vn-  
dertooke his  
voyage.

hee should rather haue commended their discretion. For though they had neither wiues nor parochiall charges to detaine them, yet might they well think to do little good, the language of that people being not yet vnderstood by those of the first plantation. Moreouer it is not fit that students in Diuinity should be of *Iaballs* gadding humour, to runne rashly into forraine parts, without the<sup>h</sup> command of authority; Neither had authority reason to send, before they had lawfull power of command in the Territoryes of the Infidells. As soone as Commerce hath bred greater familiarity, he may assure himselfe, the Labourers shall not be few. And for the conuersion of the *Indies*, wherewith he seemes to confront vs, the Christian world hath taken sufficient notice. It was wrought rather *ore glady*, then *Gladis oris*, with the point of the sword, then with the dint of argument; otherwise their tyrannous and auaricious proiects had beene enough to driue them from the faith; though they had beene somewhat addicted thereunto before.

*Min.* These and many more reasons might the Knight haue alleaged, which he rather chose to leaue to his manuring, to whose purchase that subiect did appertaine. The Libellers inquisitiue curiosity, in stuffing his booke with heare-sayes, and reports, was that against which he did inueigh, as holding it not fit for a priuate obscure fellow, to intermeddle in the Secrecies of priuy Counsellers, much lesse in the managing of publique affaires, wherein there are many abstruse mysteries farre about common reach.

*Nick.*

*Nick.* But did hee not tearme his Country-men *Parlamentarians*? Did hee not couertly exclude that glorious *Queenes* Ghost, from the company of her Auncestors? Dares he put a *mentiri* also vpon these?

*Ma.* Howsoeuer hee vnderstand the word *Parlamentarians*, we may count it the great happines of our English nation, that they who deserued the greatest interest in that name, haue testified their religious and well disposed minds in such a kind, as *Ia-ba*ll will either vnwillingly heare, or hardly beleue. *S. Margarets Church at Westminster* (where vpon the seuenteenth of *Aprill* last,<sup>1</sup> the whole house of Commons then arriued, by their owne voluntary order receiued the Communion together) can sufficiently testifie the vnanimity of their consent, the piety, loyalty, and charity of their affections; Neither was any after admitted into that house, vntill hee had giuen testimony of his sincerity by seconding the same.

*Nick.* If this be the fruit of *Parlamentarians*, then out of doubt the Popes cake is dow: *Antichrist* will be soone out of heart and hope, for euer displaying his holy banner vpon Britaines Soyle. It is not the supposed rusticity of one mans pen, that can make that nation bee reputed either *Clownish* or *infamous*, which hath variety of such worthy and well disposed *Burgeesses*. But let vs heare how hee shifts off that implicate censure, whereby he debarred the late *Queenes* soule from accompanying her predecessours. His words are yet extant in this forme. *This Queene is now gathered to her Father* (<sup>m</sup>*I cannot say Fathers*) seeing not

K

one

i Ouerth.  
pag 81.

k Nec tales alibi  
facile nec tot.  
Aug. Con. Int.

l To the number of 407. that  
day present.

m Ouerth.  
pag. 104.

one of her noble Auncestors besides him, were of her faith, nor be but in part.)

n Pag. 25.

o Marke his  
old Demon-  
stration.

*Min.* Iabal shewes him selfe a man of valour, hee will not budge an inch from his worde, hee now<sup>n</sup> bounds this his shameles *Parentbesis* with a strong fence. Why should his company (saith he) seeme dishonourable to that Saint? Do you feare he may marry with his daughter in that world, as it is<sup>o</sup> reported hee did in this? Or do you glaunce at the doubtfulnesse of her blood, that perchance not the King, but some other put to death with her mother, was indeed her true father?

*Nick.* He mends the matter well, and speaks like a graue Diuine: this is a right model of Romish charity. Had Iabals Grandfather blurted out halfe so much, his head would haue beene soone set higher then his hands could haue well reached, his clothes would haue dropped into the hangmans budget.

p Vide Do-  
ctor Whites de-  
fence. ca 5.  
Numb. 3.

*Ma.* The wrong complained of was in confor-ting her with her Father, but in sequestering them both from the rest of their royall progenitors, though it please him to cast doubts with his wit, for his Catholique partiality to decide. But if none of her forefathers were of her Faith, then was there no small iniustice in the Pope to<sup>p</sup> depose, and murther so many of them, by his regular Agents. No maruell if feare compelled many of them to concale their Faith, where there was such apparance of hazarding their Crownes.

*Min.* Wee must confesse her Father was a man, and so subiect to infirmities, which yet had bin much lesse, had they not beene fuelled by the Popes tem-  
porizing

porizing dispensations. He was also a potent King, & so subiect to vniust detractions. But were old *Bishop Longland* his Confessor now aliue, he would take vp *Iabal* for Hawks-meate, and teach him a tricke for blowing the dust of dead Princes into the eyes of liuing posterity.

*Ma.* What was the opinion of that reuerend Prelate, touching that King, whom *Iabal* collyeth with his sinister and causlesse doubts.

*Min.* You shall heare him deliuer his mind in his owne phrase. *Huius eruditio singularis, prudentia summa, moderatio certa, temperantia mira, patientia firma, benignitas absoluta, pietas admiranda, iudicium graue, perspicax, solidum, et perfectum, virtutum omnium exercitatio quotidiana.* Thus doth hee extoll that King, whose renowne *Iabal* seekes so to eclipse, by the interposition of an incestuous crime. Nay he doth not sticke to say, *Psalmorum quos Dauid octo beatitudinibus prae dictus conscripsit interpretationes, ad Henricum eius nominis Octauum inuictissimum Anglia regem spectant:* concluding that whatsoeuer was eminent in *Dauid's* vertues, was euery way appliable to *Henry* the eight; Cui (saith he) *cum ceteris earundem beatitudinum candidatis, in octaua illa aetate salus et gloria non dubitanter expectantur.* So that till *Iabals* credit bee held equiualent with the Bishops worth; wee must craue leaue to beleue him, to whom the King was best knowne.

*Ma.* Had he not named *Henry* the eight, I should verily haue thought, I had heard a viue descriptiō of that Noble Lady, that Match-lesse Princessse Queen

q In Epist. praefix. Psal. penitent.

r Ex quouis lig-  
no non fit Mer-  
curius.  
s Fortes crean-  
tur fortibus &  
bonis.

t Pag. 27.

*Elizabeth* in whom all these rare qualities had such a visible essence: and had her Father beene silent, the should yet have beene & more then probable iudged, to be the royal & daughter of so great a King.

*Nick.* I would not with his brother the *Jesuite of Portugall* to stir this Pamphletter too much, if hee do he wil not spare to impeach his own mothers honesty to prooue him illegitimate. If all men were of my minde, there should none vow Virginity, seeing there is so little respect of a Virgin Queene.

*Ma.* You see how tender his conscience is, in bolting out his owne coniectures against the dead, the hemme of whose garments hee was vnworthie to touch; What hath hee more to say? Let vs heare him out to the last period.

*Min.* He will not yeeld that he was hyred by the & *Ladies liberall purse-promises*; this is a base surmise: Education hath made him too proud, to stoop to such base cares. Hee (good man) is content with the inexhaust treasure of his providence, who feedeth the birds of the ayre.

*Ma.* Tis wel experience bath yet at last made those honorable Ladies wiser, then to waist their husbands patrimonies vpon such *Epicures*, whose bellies are deeper then the bottomlesse pit. Let them once rid their hands of these *Locusts*, and I dare vndertake their Lords wil turn purchasers: Whersoever these leane Kine come, they will soone deuoure the fattest Mannor: both head, hide, and hoofe; they will make no bones of a Lordship. It must be an inexhaust treasure indeed, that can stop a Popelings mouth; witnesse those infinite reuencwes, not farre inferiour to those

those of the *Crowne*, which that *Antichristian* beast did suck, out of this little Ile. I thiuke the *Popes* haue beene well payed for their pretended conuersion of this Land, so that it is now injustice for their hirelings to <sup>u</sup> twit vs in the teeth therewith any more being answered to the full.

*Nick.* Sure *Rachil* hath better fortune then all his fellowes, that he is growne so carelesse of coyne: his poore *Camragnes* of *Doway* (who thinke themselues not inferiour) complaine of their \* poore estate in banishment. Had they had *Iabals* purse, their translation of the old testament should not haue lien so long vpon their hands.

*Ms.* There is great reason they shold \* part stakes. But do you obserue their iugling? when they would haue their Ladies stretch their purse-strings, then they complaine of poore estate, pretending extreame pouertie; though they haue enough of the old store, to fee the traiterous Agents to weary the presse with scandalous vntruths, & to trouble whole States, with seditious garboiles: but when they are accused as mercenarie hirelings, aiming rather at the disgrace of particular persons, then the trial of the truth; then forsooth they scorne the motion, then *y* our Ministers are more skilfull in taking other mens purses, then they are in keeping their owne.

*Min.* He professeth, if he may bee credited vpon his word, that he was not a pennie richer by that deceased Ladie, who was thought to giue the first pecuniarie incouragement to his pen.

*Nick.* Me thinks I smell a Rat, for a wager here is

u Ouerth.  
pag. 323.

\* Preface to  
the Dowy Bi-  
ble.

x Socy laboris  
participes mer-  
cedis.

y Pag. 27.



z Well fare  
Nicholas Nemo  
he will help at  
a pinch.  
Pag. 22

a Omnis subita  
mutatio pericu-  
losa.

b Ne inquam  
et inquit sapius  
interponerentur.  
Cic.

Non tam ser-  
uendum venus-  
tati Dialogorum  
quam materie  
commoditati,  
cum stultum so-  
vet maiorem vti-  
litatem propter  
minorem negli-  
gere. Laur. Val.  
de. vol. lib. 3

is a cast of equiuocation. Hee was not a pennie richer by her. *vizt.* after shee renounced the *Romish* trash: and with this reseruatiō, I dare sweare *Rachil* speaks truth.

*Min.* Nay he heard a z namelesse Knight of better credit then your *Master*, auouch that shee died in the *Catholike* faith.

*Nick.* That is in the faith which Protestants hold to be *Catholike*: Otherwise shee would neuer haue sought for new seruants, of another lare, to bee placed about her; neyther would she haue heard diuine Service (though secretly) according to our English *Lyturgie*, nor refused confession: happily shee was not thoroughly resoluēd in all points, neyther was it a possible, that an habit so long continued, should be so suddenly remoued. The truth is, shee found her selfe so wearied with the *Ignatian* *sepperies*, that she could not indure their accessse, which some of them did not well digest.

*Min.* Then here is the *Catastrophe* of this Scene: his next Chapter is wholly *Elenchticall*; but seeing he can no better defend him selfe, there is no great likelihood he should much offend vs. By my consent in this his next *materiall tract*,<sup>b</sup> *Iabal* shal haue a course to speake in his owne person, so shall our Dialogue make a full messe.

*Nick.* Then enter Doctor *Iabal*, thou shalt haue my good leaue to play the *Prologuenter*.



# PVRGATORIES KNELL.

## CHAP. I I.

### *The Macchabees unthronized.*

*labal*



*I* should not match my selfe with such contemptible aduersaries, by whose ouerthrow, profit (and that eternall) may accrew vnto them, smal praise redound to my selfe, by the conquest of scolding and feminine Antagonists; Yet <sup>b</sup> now seeing you prouoke me thereunto, I will <sup>c</sup> boldly suruey the Knights Hell, or Letter against Purgatorie. The <sup>d</sup> Iudicious Reader will not wonder that your rude hammering with heauie reproaches on the Rocke of truth, doth fetch out some liuely sparks of iust disdaine.

*Nick.* What? contemptible aduersaries? <sup>e</sup> scolding & feminine Antagonists? rude hammering? Iust disdaine? so blunt at the first dash? are these your

*Doway*

*a* Pag. 26.

*b* Pag. 3.

*c* Pag. 29.

*d* Prct.

*e* *Quod efficit tale magis tale.*

*Deuay* salutations? T is well, Master *Maio*r, we haue your companie to keepe the peace. Out of doubt the Doctor hath pissed on a nettle: his Nurse was too blame, she should haue giuen him more stamp'd *Grunt* in his milke, hee is so exceedingly troubled with the fret.

*Ma.* Surely Sir (with your fauour) I see no such reason for your contemptuous disdain. If you stand vpon your Schollershippe, I dare say our Vicar hath gone as long to Schoole; If vpon your place, I would you should know, I am not the meaneſt man in my Corporation; Or if the opinion of your wit, haue blowne vp the emptie bladder of this your swolne conceit, here is honest *Nick* a boone Lad, one that knowes how to take, and returne a iest, as well as the best youth in the Parish. I dare vndertake hee shall hold you play to the last cast: alwaies provided that there doe no s<sup>g</sup> smoakie mists of personall Scoffes against the Knight his Master vampe from your marish mouth, for then hee will bee as hot as a toste, you shall find hee will carrie no coales, if once you touch his copie-hold.

*Min.* Then shall we not need to decline this suruey <sup>h</sup> th'opponent being thus fitted *ad omnia quare*; whether he be material, facete, or verbal, hee shall be met withall vpon equall termes with his owne weapons in his owne kind: Wherefore *Domine I A B A L rem aggredere*: what <sup>i</sup> Folly and *Fals*hood can you discover in the Knights Letter to T.H?

*Iab.* If <sup>k</sup> lying killeth the soule, what are the Knights leaues but a dead letter, wherein there are grosse and in-

excu-

f Nouit & is  
lepidus audire et  
reddere voces.

g Pref.

h Singulis pro  
persona & dig-  
nitate orationem  
assignamus.

i Pag:29.

k pag:30.

*excusable corruptions of the most learned of the Ancient Fathers, concerning a point of highest importance, to wit the Canonick authoritie of the Booke of Macchabees, where Purgatorie, and other points of Catholike Doctrine, which you peremptorily denie, are directly proved.*

*Ma.* I cannot blame you for so high esteeming the Booke of *Macchabees*. If that Lock bee once cut off, your strength for the maintenance of *Purgatorie* will soone faile. If that Cesterne yeeld you no water, your tongue will cleave to the roofe of your mouth, for want of that moysture, which now makes it so glibbe; your Prayer for the dead will bee then soone put to silence, and enforced to begge *Patronage* from the Legends. Well I doubt not but you will be driuen from that *Holde* before this combat be at an end. In the meane season you may doe well to acquaint vs with the *grosse, and inexcusable corruptions*, wherewith you charge the Knights Letter, as iniurious to the most learned of the Ancient Fathers.

*Iab.* His<sup>1</sup> Letter to proue that the *Macchabees* were Canonick in *Saint Aug.* Iudgment saith in this sort. It is not our surmise, that *Saint Augustine* seemeth to signifie so much, who elsewhere, to wit, in the Booke *De Mirabilibus sacre Scripturæ* doth plainly and determinately saie, That they are not of the diuine Canon.

*Ma.* Nay good Doctor, let vs haue faire play. Shew mee where hee endeauours to proue that the *Macchabees* were Canonick? and we will be easily intreated to yeeld you the bucklers: hee pleades and proues the contrarie throughout his discourse. Be-

L

sides

1 Pag. 34.

sides it is no honest dealing to insert a *Parentthesis* into your Aduersaries text. These wordes (*to wit in the Booke De mirabilibus sacra Scriptura*) beare the counterfeit stamp of your owne will. The Knight saith only, that Saint *Aug.* elsewhere excludeth them from the *Diuine Canon*; for prooffe whereof hee doth in the same page cite his words *Contra Gaudent.* and for the better passage hereof, he premiseth a testimonie out of the booke *De Mirabilibus*, written *Anno Domini 617.* which he margents with Saint *Augustines* name, as being to bee found only amongst his tomes.

*Iab. m* Was not Sir Edward (*thinke you*) here bobbed by the Bachelor or some Lecturer? He <sup>n</sup> citeth the Booke *de Mirabilibus* by their directions as Saint *Augustines*, which all learned men with one consent discard from the number, as a Booke of no account. Can <sup>o</sup> any staine to his Knighthood be greater, then to bee thought so notorious a Falsifier of so great and learned a Father, euen in print?

*Min.* Is this so inexpressible an error, that no satisfaction may redeeme? I had thought his manie reasons alleadged in the *Counter-snarle* would haue giuen content to any judicious eye, but I perceiue malice will hold the least aduantage with tooth and naile.

*Iab. Did P* he only note in the margent where that Booke and sentence might bee found, and not resolutely auerre in his text, that it was plainly, and determinately his saying?

*Min.* I must be your *Esche*, He did only note in the  
mar-

m Ouerth.

pag.134.

n Ouerth.

pag.133.

o Ouerth.

pag.134.

p Pag.34.

*margent.* And you must know there is great difference, betweene a cursorie marginall note, and a resolute textuall assertion. It might haue sufficed you, that that *Booke* was very neare a thousand yeare old long (as he tels you) before *Luther* was born; and of such esteeme that it was annexed to his writings, who was then most eminent. So ancient a testimonie could not but giue a great *Shake* to the *Macchabees*.

*Iab.* But *q* why did hee cite it for Saint *Augustines*, against his conscience and knowledge, as hee since confesseth?

q Pag.34.

*Min.* You may as well aske *Ludonicus Vivaldus* why in the very text of his *Tractate, De Veritate Contritionis.* pag.31. he citeth the same father for a saying taken out of the Booke *De duodecim Abusibus gradibus*, saying, *Hac Augustinus*: whereas in the 42. page of the said Booke hee maketh this acknowledgement of the same worke; *Hic liber à quibusdam ascribitur Hugoni de Sancto Victore, Alij vero tribuunt Cypriano.* You might haue done well to haue taken him to schoole, and taught him neuer to haue cited that Booke, without that tedious *Appendix.* So should *Augustine* haue beene well attended, with a man or two still waiting at his heeles.

*Ma.* Verily the good man would haue taken it ill at his hands who should haue laid *Ignorance* or *Fraude* to his charge: To haue taxed him with *Reseruations*, and *Equiuocations* in his writings about matters of Religion to deccue his lesse warie Readers, had beene an irrecompensable wrong; Yet is hee in the same *pradicament* with the Knight. Euerie penne

r Pag.37.

(especially in marginall directs) is not patient at all times of such tedious circumlocutions. The quoting of the place where the sentence may bee found, freeeth the Author from the suspicion of *fraudulent trickes*. It was neyther his *Ignorance* nor *Fraude* that he so quoted it, but a strong presumption of his Adversaries skill, whom hee deemed no stranger to the worst retainor to Saint *Augustines* workes.

*Nick.* I would gladly be inform'd how you would haue had my master allége that place. Had the margent been blanke, the coherence perhaps would haue carried it as *S. Augustines* speech, whereas now the Reader hath a reference to the place, where hee may bee informed, both of the Antiquity and credit of the Author, and so passe his censure as he shall find cause.

[Pag. 31.

*Iab.* Had it been any discredit to haue confessed those quotations were by some Minister suggested vnto him? your valiant writer and Deane Doctour Morton, was he not driuen dy his aduersaries to acknowledge that he had taken some corrupted testimonies of our Authors vpon the credit of Iohn Stocke, and R. C?

*Nick.* See how modesty creepes vpon Doctour Smooth-bootes. O how iealous he would seeme to be of my masters credit, which hee spareth not to ouerlay at his pleasure, with Cart-loades of kitchin-stuffe scraped from the sluttish sides of his owne greazie kettles!

*Ma.* How corrupt the testimonies of your owne Authors are I will not take vpon me to iudge, but (as I haue heard) *R. Stock* hath satisfied for himselfe, & these



these eyes haue seene a sufficient discharge for the other in a late learned *Encounter* against Master *Parsons*; so that the *Objector* hath little cause to glory, vnlesse it bee in his owne shame. As for the Knight, howsoeuer you may thinke him beholding vnto you *for deuising in his defence such an honourable excuse*, hee needeth neither your deuice nor defence, that being no lesse preiudiciall to the sincerity of his entendments, then this <sup>u</sup> dishonorable to his personall endowments. Your quaint deuises (fittest for crack'd causes) will I feare be too thinne to fence your owne head from a fatal blow.

t Pag. 31.

u In beneficio habendum non est, sub honoris specie contumeliam patit.

*Min.* He shall not need to Father this quotation vpon any Minister: what will you say Doctor *Iabal*, if the Knight be able to produce this booke so fathered vpon S. *Augustine*, without your distinction of <sup>x</sup> *Anonymi cuiusdam*, cuen by your owne disputants? I hope you will then confesse, this *Reseruation* was worth the concealing, to hit the nayle home to the head at the last blow.

x Pag. 38.

*Nick.* What *Iabal*! who hath cast milke in your face? neuer change countenance for the matter.

*Iab.* y *All learned men by one consent discard it from that number as a booke of no account. It is a most grosse and inexcusable Corruption suggested by some notorious falsificator, trencher Schoole-master, or Mercenary Lecturer, perchance euen by Master Crasshaw himselfe.*

y Pag. 30.

*Min.* Your ayme then is this: whosoever alleageth the booke *De Mirabilibus* vnder S. *Augustines* name, is a *Notorious* &c. But beeing some two moneths since with Sir *Edward* vpon occasion of a *Kentish*

z. Confess. Aug.  
gustini. l. 4. c. 10.  
Sect. 6.

a. Confes. Petri.  
kon. ca. 80.

b Pag. 33.

c Pag. 36.

d Pag. 38.

till *Library* which was to be sold, he shewed me the same booke so cited, not onely by <sup>a</sup> *Hierom Torrensis*, to prooue *Enoch in viuis adhuc esse, et unumquemq; recipere spiritum sanctum in baptismo*; but also by your renowned <sup>a</sup> *Hofius*, to prooue *Esdras restituisse libros legis*. Now *Nick* make you the conclusion.

*Nick*. *Ergo Iabal* consorts must deuide the *Notorious falsifier* betweene them: *Ergo Iabal* might haue spared a number of wast words: *Ergo* these *Popinians* haue more skill of <sup>b</sup> *trenchers* then of *Anibors*: *Ergo* the Church of *Rome* hath played many such false tricks: *Ergo*, it was either their <sup>c</sup> *ignorance* that indeed they thought that booke was his; or their fraud which made them utter what they knew was false, to deceiue the Reader: *Ergo* their Editions both auncient and Moderne, doe either not at all, or not so visibly, distinguish these supposititious works from those of the auncient Fathers, with *Anonymi cuiusdam* in euery page, as our <sup>d</sup> *Bibles* do disioyne the *Apocrypha* from the Canonical Scriptures; *Ergo*, if *Iabal* haue the least graine of wit, or grace, he will giue no more such swinge to his vnruely and pettish pen.

*Ma. Doctor Iabal*, vnlesse you be partiall, these inferences must needs be graunted, they are your own vpon the like supposition. Tis fit euery bird should haue her owne feathers. That which you dare not disallow in your owne writers, must not so seuerely be prosecuted against ours. It pitties me to see how you are plunged. The Knight is able to teach twenty such fabling disputants. I cannot but smile to thinke how artificially he hath trayn'd you along to bewray

bewray your want of Wit, and surplussage of malice. Let this be a warning vnto you, in your next worke to be more considerate. For now the notorious falsehood (wherewith you haue beene so enraged) <sup>e</sup> cleaues so fast to your fingers, that vnlesse you haue somewhat else of greater moment to say, you must be faine to rub them rudely vpon your owne Coat.

e Pag. 41.

Iab. The <sup>f</sup> second place he brought out of S. Augustine against the booke of Machabees, was a sentence in his booke against the Epistle to Gaudentius, against which my accusation was that his Minister had added the last sentence, containing the substance of the matter, vnto Saint Augustine.

f Ibid.

Ma. You should rather tell vs how honest and modest an answer you receaued. This last clause (saith he) I wonder how it should passe my sight in the re-view: for perusing my first draught I find go written short in another letter, to distinguish my inference from Augustine: prooffe. It seemeth either my Manuaries hast, or the Printers misprision hath turned go into sed, as if the same had beene continued, which former error made them omit (consequently) in the English reddition.

Iab. That there was a short go in his first draught seemes not very probable, for & what likenesse is there betweene go and sed that his Manuary or printer should take the one for the other?

g Pag. 42.

Min. Nay read it with Sed as it was printed; and then you shall hardly find common sence. Machabaeorum Scriptura recepta est ab ecclesia non inutiliter, si sobrie legatur, vel audiat, maxime propter istos Martyres Machabaeos, sed ob hanc causam in Canone morum non fidei

*fidei censure posset*, This *sed ob hanc causam* doth not relish of a Schollars penne, which should rather bee, *et ob hanc causam*. So that you may well thinke the Knight was not so simple, in so grosse a manner wittingly to make that sweet Father speake gibbrish in a *Dialect* so vnlike his owne ; you are a happy man whose lines doe passe the Presse without any scarre.

*Nick.* I pray you what likenesse is there between *Sacerdotes* and *Scortatores*? yet as I haue heard my master say; in one Edition of the new Testament set out at *Coleyn*, in steed of these words <sup>h</sup> *Neg. Scortatores regnū dei possidebunt*, he hath found it thus printed: *Neg. Sacerdotes regnum dei possidebunt*. I hope you will not challenge the Printer for allusion to your olde trade. I perswade my selfe it was his misprision, though some haue thought hee did it to cry quitance with his wiues Confessour. I hope this was more then the change of one poore sillable, the tayle of the *g* being the same with a *Romane s*: and a running *o*. nor vnprobably to be supposed to haue lost the head of a *d*. through hast of a speedy pen. To put *ut* for *at* is no such capitall crime.

*Ma.* You should rather demand of him, what likenesse there is between 34. and 42. 169. and 168. 176. and 172. Such errors are so frequent in his booke, that it must of necessity cause wrong quotations: yet in my conscience I do not thinke the Doctor was necessary to these, or the like scapes wherewith his lines doe abound. Tis like the Printer thought hee had no great good match of your booke: Had hee not misdoubted the currant sale thereof, hee would  
haue

haue had a more vigilant eye ouer the presse: this his preface made him put <sup>i</sup> *giue* for *deny*. <sup>k</sup> *Indeleble* for *undeniable*. <sup>l</sup> *Edition* for *Reddition*. <sup>m</sup> *Denised* for *denided*. <sup>n</sup> *long* for *low*. <sup>o</sup> *Ioyned* for *moued*. <sup>p</sup> *Burned* for *drowned*, <sup>q</sup> *was* for (his old seruiceable attendant) *As*. The surplusage, and defect of many other words giues vs iust cause to suspect either the Printers care, or the Authors skill: so that you may well winke at such small faults, as the scape of a Monosyllable or two.

*Tab.* Why <sup>r</sup> should he make his Inference in Latin, writing in English? what English Author useth that idle manner of Writing but himselfe?

*Min.* As if a Schollar being in his owne Element may not be easily carried away with a strong imagination that he is in the Schooles, especially writing to a Schollar about Theologicall questions. This I haue many times obserued in the Knight, that it is yrksom vnto him to write any thing *Verbatim*, which hath passed his penne before, neither doth hee without vrgent necessity render that authority in English, which hee hath quoted in Latin. All wittes haue not the patience alike to endure the repetition of the same things, and such for the most part take that first, which first offereth it selfe and may bee dispatched with fewest Characters taking vp the least roome.

*Ma.* Whether his Inference were in Latine or English, it is *litigium de forma*; I am sure he vouched S. Hieromes <sup>r</sup> authority, that the Church read the book of *Mashakees* for the edification of the common people,

M

but

i Pag. 63. N. 43  
lin. 6.  
k lb. lin. 8.  
l Pag. 92. N. 3.  
m Pag. 101.  
N. 13.  
n Pag. 52. N. 29  
o Pag. 129.  
N. 6.  
p Pag. 180.  
N. 27.  
q Pa. 40. N. 15  
r Pag. 43.

In pref. lib. Sal

but receaved them not amongst the Canonically Scriptures, for the authorizing of Ecclesiasticall decrees : which was as much as the Knight intended by secluding them from the Canon of Faith.

t Pag. 43.

*Iab.* This is nothing to the purpose<sup>c</sup> to proue S. Augustine did reiect them, who might bee contrary to S. Hierome in this point, not beeing then defined by any generall Conncell.

*Ma.* S. Hierome contrary to S. Augustine ? Is not this goodly Rhetorique to draw the Ladies to build their faith vpon the writings of the ancient Fathers ? Is there any more then one truth ? Either the booke of *Machabees* is Canonically, or not. You say S. Augustine auerrs it ; wee proue that S. Hierome, *Lyra*, *Brito*, *Rabanus*, *Caietan*, &c. deny it. Whom shall your Creatures belecue ? Will you suffer them to haue such reeling and tottering Consciences ?

u Pag. 44.

*Iab.* <sup>u</sup> *Caietan*, whom he citeth, iumps not altogether with your conceit, and though he did, his sayings are not oracles with vs.

*Min.* This kind of disputing will neither get you a Miter, nor a Cardinalls Hatte. Set you so light by the head-men of your parish ? Good Detour let vs know to whose verdit you will stand : dare you say to S. Augustines ? are all his sayings Oracles in your Church ? Nay saith <sup>x</sup> *Lorinus*, *Augustinus incertum putat an iste Theophilus idem sit, cui Lucas Euangelium et Acta nuncupauerit : Atqui res certa videtur.* The Diuines of <sup>y</sup> *Louane* lay Sophistry to his charge. So likewise writeth your Iesuite <sup>z</sup> *Maldonate*, *Augustini et Innocentij primi sententia fuit, qua sexcentos fere*

<sup>x</sup> In Act. Apost. cap. 1. p. 9. 4.

<sup>y</sup> Scapisevsi.

De Trinit. l. 9. c.

<sup>z</sup> in Marg.

2. Comment. in

Iohan. 6. 53.

annos

annos viguit in ecclesia, Eucharistiam etiam infantibus necessariam esse, qua tandem ab ecclesia reiecta est. The opinion of Augustine and Innocentius the first, which was received in the Church well nigh six hundred yeares, was this: that the Eucharist was necessarily to bee ministred vnto Infants, which at length is reiected by the Church. Negare non possumus, saith <sup>a</sup> Vazquez, predictam opinionem fuisse Augustini et Fulgentij, a qua non multum Gregorius Magnus abhorret, tamen meo iudicio probabilius, eos nulla alia pena quam damni, id est priuatione beatitudinis, puniri. Albeit we cannot deny that <sup>b</sup> Aug. and Fulgentius did teach that Infants dying without Baptisme did presently descend into the place of the damned, to be sensibly tormented in hell-fire, yet notwithstanding in my iudgement it is more probable that they vndergoe no other punishment, then the losse and priuation of beatitude. The like censure doth <sup>c</sup> Barradius passe vpon Euthymius. Hoc loco (saith he) Euthymius non recte de Virgine sanctissima hac scripsit: Non credidit sicut Zacharias &c. Procul a Christiano peccatore et auribus huiusmodi sint verba. Thus doth your Church sponge out the opinions of the ancient Fathers, vpon whom you seem so stedfastlie to relye.

*Ma.* Then it seems the matter is not great, what *S. Augustines* opinion was touching the Legitimation of the *Machabees*, seeing his words are no Oracles, euen with the Doctors of the Romish Church; and the rather because the booke (according to *Iabals* confession) was not then naturalized, by the consent of any Occumenicall Councell.

<sup>a</sup> In Thom. disp  
134. cap. 2. & 3.

<sup>b</sup> Ser. 14. de  
verb. Apost. et l.  
5. cont. Iulian. c. 8.

<sup>c</sup> Concor. E-  
uang. tom. 1. l. b.  
7. ca. 8.



*Nick.* This is a prettie slight: The Fathers are but as feathers when they doe not stick to the *Pope-lings*. I trow Saint *Hierome* shall find more fauour at your hands.

d Pag. 43

*Iab.* Saint <sup>d</sup> *Hierome* may seeme to speake according to the opinion of the *Hebrewes*, as hee vseth to doe, not in his owne.

e In Pref. lib.  
Salomonis.

*Ma.* This shift is fetch'd beyond the circumference of all probable Apparance. Hee speakes in the <sup>e</sup> present (not in the preterperfect) tense of the Church then being: *Legit ECCLESIA, sed eos inter Canonicas Scripturas non recipit.* Yea by way of toleration he deliuers his minde permissiuely thus, *Legat Ecclesia ad edificationem plebis*, (yet with this Limitation) *non ad auctoritatem dogmatum Ecclesiasticorum consummandam.* Yea *S. Augustine* himselfe confesseth that one and the same man may write some things *historica diligentia*, which (though proceeding from himselfe) may serue *ad vbertatem cognitionis*: and other things *ex inspiratione diuina*, which must be receiued *ad auctoritatem religionis*.

f De Cinit. Dei  
lib. 18. cap. 38.

g Pag. 43.

*Iab.* These 8 wordes come short of your summe, to proue your Protestant distinction of the Canon of Manners, and Canon of faith.

*Ma.* I grant Saint *Hieromes* sentence doth not deliuer these wordes in so many explicite sillables, yet doth it necessarily imply as much in the implicate sence. The Church readeth them for the edification of the people, therefore they are in the Canon of Manners, and serue to the bettering of knowledge: The Church receiueth them not amongst the Canoncall

*Scrip-*

Scriptures, Therefore they are not in the Canon of faith, as tending to the authoritie of Religion.

*Iab.* Euerie booke <sup>h</sup> that may bee read for edification in the Church, may not bee termed a rule of Manners. What is iust with the rule of Manners, is certainly good; But actions according to these bookes wee speake of, the Knight granteth may bee wicked. For example, to kill himselfe, is a thing unlawfull, yet it is conformable to those actions, that he saith are prayes in the Macchabees: How then can they bee the Canon and Rule of Manners?

*Min.* Besides the Primarie and Diuine Canon of Manners, properly so called (I meane the Canonically Scripture) which is absolutely to bee receiued, as wholly authentically, by and in it selfe, there is also a Subordinate Ecclesiasticall rule, which by vertue of Concordance, is so farre to bee admitted for a rule, as it is consonant to the first. Thus the Macchabees from the best and greatest part, (which is certainly good) may deriuatiuely receiue the Denomination of the Canon of Manners, albeit some little portion thereof be not leuelled and squared according to the first vnerrable squire. This Deuiation though it exclude not the reading of the rest, which may serue as a Subsidiarie promoter of edification, yet can it not but debarre the whole from the Supremacie of <sup>k</sup> Canonically esteeme.

*Ma.* Sir, It is your courtesie thus to explaine your selfe. Yet vnder correction you doe not well to flie after the Doctors Lure. It is sufficient for you that Saint <sup>l</sup> Hieromes vndeniable testimonie hath explained

h Ibid.

i So we call that a wedge of Gold wherein there is some dross.

k In Apocripbis etsi inuenitur aliqua veritas tamen propter multa falsa nulla est

Canonica auctoritas. Aug. de Ciuit. Dei. lib. 15. cap. 23.

l A Diuo Hieronimo extra Canonicos libros supputantur, & inter Apocripba locantur, &c. Ad Hieronimi limam reducenda sunt tam verba Conciliorum quam Doctorum. Caietan. ad fin. comment. in Lixit. Ver. Test.

m *Maximè  
propter istos  
Martyres Ma-  
cchabeos.*

played Saint *Augustines*, *Si Sobriè*: by which, though the toleration of the *Macchabees* bee permitted, yet the Canonization is vterly <sup>in</sup> disanulled. It belongeth to his taske to prooue them to bee of the Diuine Canon, which hee shall more easily attempt, then accomplish, seeing Saint *Augustine* himselfe confesseth, that the Ancient *Iewes* (*utriusque tabula custodes*) did not receiue them, as they did the *Law*, the *Prophets*, and the *Psalmes*: So that it will bee a point of no small difficultie (without some Night-Ghoults reuelation) to shew by what warrant or meanes the Church of Christ was after moued to adopt them.

n Pag. 58.

*Iab.* I could <sup>n</sup> ioyne with Saint *Augustine* other *Fathers*, no lesse ancient then hee, canonizing the same bookes, but his testimonie may suffice alone, which bringeth with it the authoritie of the Church in his dayes.

*Nick.* Alas poore *Doctor Bragge*, this is but a copie of your countenance: you will make but a mean liuing, by singing *Solus cum Solo*; I trowe Master Vicar wilbee able to vic fathers, as fast as you. Your Mastershippe may perhaps finde a Counter for the *Post*, but you dare not for your eares bee in at the *Payre*.

*Ms.* Verily I thinke *Clichtonews* was more then halfe a Prophet, hee doth so visibly deschipher the guise of our Disputant, as if hee were here present.

o *Iudocus Clichtonews in Epist. ad Franciscum Molinum.*

o *Alij sunt* (saith hee) *qui non nisi suo credunt consilio, & quod semel asseruerunt, volunt oraculo solidius vt haberi. Alij autem autoritatula vna, aut vnius scribentis dicto, vt equus capistro retinentur, & ceteros as-*  
per-

*Pernantur, qui cadere aut dixerunt aut scripserunt.*

*Min.* Sir, it is faire play to till this gamester on by reseruing the best card till the last tricke. The Ancient records of the Church shall be produced when they shall strike all dead; for the present, I thinke I shall sufficiently discharge my part, if I make good the Knights argument out of *S. Augustines* ground to ratifie our conclusion.

*Ma.* Herein shall you not bestow your paines amisse.

*Min.* Then thus: *P In Holy Canonicall Scripture there is no Diuine precept or permission to bee found, that either to gaine Immortalitie, or to escape any peril, we may make away with our selues, But Razias (mentioned in the Macchabees) is commended for a fact of this kind: Ergo they are not Canonicall.*

*Iab.* It was farre from *Saint Augustines* grauitie to read the *Macchabees* with so little *Sobrietie*, as to thinke that *Razias* was praysed for killing himselfe: writing against the *Circumcellians*, hee doth often teach, and largely prooue, that *Razias* was not commendable for that fact, which the Scripture did report, not prayse.

*Min.* I will not presse you with *tautologies*, neyther would I willingly bring *Lynam ad Asinum*, vnlesse you were a better *Musitian*. *Lyraes* record is extant, that the Scripture of that Booke which is receiued by the Church to be read for the Information of *Manners*, doth not seeme to reprocue *Razias*, but rather to commend him, for killing himselfe, &c.

*I ab.*

p Counterf. pa. 41  
q Placuit ut bi  
qui per ferrum  
aut precipitium  
sibi ipsis mortem  
inserunt nulla  
pro illis in obla-  
tione commemo-  
ratio fiat. Concil.  
Bracaren. 1. ca. 34  
r Hic non adhi-  
betur fides in  
quibus etiam  
contra fidem li-  
brorum Canoni-  
corum quaedam  
legantur. Aug.  
de Ciuit. Dei  
lib. 18. cap. 38  
f Pag. 49.  
t Pag. 51.

u *Lyra* in 2.  
*Macb.* cap. 14

x Pag. 51.

y Pag. 49

z De veritate  
cōtentionis. fol. 52

a Euzenōr.

b Pag. 61

c Pag. 46.

d Ibid.

e Pag. 58

*lab. This is <sup>x</sup> false, and against the minde of Saint Augustine who denies it expressely, y neither is Lyraes Doctrine to the purpose.*

*Min. If you grant that Saint Augustine was one of the principall Doctors of the Church, then listen a while to Ludouicus Vinaldus <sup>z</sup> De Razia (saith he) nobilissimo milite legimus in 2. lib. Mach, &c. quod seipsum <sup>a</sup> animose ac magnifice in mortem dederit, cuius mors commendatur, ac laudibus extollitur A DOCTORIBVS CATHOLICIS, eo quod ob reuerentiam Dei, atque ob salutem boni publici consummata fuerit. We read of Razias, &c. Whose death is commended, and highly extolled by the CATHOLIQUE DOCTORS.*

*Ma. Was this the opinion of Catholique Doctors in Vinaldus his age? then it seemes Saint Augustine was either not well vnderstood, or not reputed in that ranke, or that those Doctors haue since changed their mindes: Howloeuver the Minor, viz. that Razias is commended for that fact, hath the warrant of the Catholique Doctors, as also of Ludonius and Lyra, maugre the spurning of your Wilde Asses <sup>b</sup> Colt: Therefore the conclusion, that the Macchabees are not Canonically, must by vertue of Augustines ground bee returned with the <sup>c</sup> Goose and Woodcock vnto your owne keeping.*

*Nick. Saint <sup>d</sup> Augustines Eagle hath already pick't out their eyes, and put them to flight; they beginne to droop and hang the wings, so that they will haue little maw to shew their heads any more on this Coast.*

*lab. Is <sup>e</sup> it not credible that some fathers who denie these*

these bookes were ignorant of the Churches warrant rather then Saint Aug. so rash and presumptuous as to canonize them without it.

*Ma.* Lord what shift the Doctor makes to get loose! his strugling makes mee remember the complaint of an <sup>f</sup> elegant writer which may well be-  
seeme Master *Rachils* cares: *Quid facias prauis ingenijis*  
*qua tergiuer santur, & manifestis rationibus repugnant,*  
*nec se à veritate capiunt?*

f Laurent. Val-  
la de volup. l. i.

*Min.* Nay on my word hee begins to deale more plainly, then I expected. For whereas before he did set Saint *Hierome* and Sant *Augustine* at oddes, making no more account of *Caietans* pearles then ordinary pebbles, it is to be attributed to the chollericke fit, wherewith he was ouertaken: But now vpon better and more mature deliberation hee speakes by the book, and tels vs that *some Fathers deny these books*. Yet heerein he is not well aduised, in that to free S. *Augustine* from rashnesse and presumption, hee sticks not to charge the rest with ignorance.

*Ma.* In very deede Doctor, you are an vngratious child, not worthy of your Mothers blessing. Will you make the Fathers of your Church ignorant in the warrant of your Church? Shall they bee admitted to teach others in doubtfull controuersies of faith, who are themselues to seeke in the Canon of *Hagiographical* Scripture, which is the ground of faith? I cannot thinke, that if the foure first generall Councils had receiued these books into the Canon, they would haue beene eyther so ignorant, or so rash and presumptuous, as to haue disallowed them.

N

Iab.

g Pag. 50

h Ibid.

i Counters. p. 45

k *Lyra* in 2.  
*Macb. cap. 14*

*Iab.* Why should not the Bookes of *Machabees* be sacred, though they prayse *Razias* for this fact, as well as the Booke of *Judges*, where *Sampson* is praysed, who did the like? If this be *Saint Augustines* sentence which the Knight cites out <sup>h</sup> of *Lyra*, that hee did that fact by speciall instinct of the Holy Ghost, who doth not see that your argument to proue the *Machabees* not to be Scripture, is not worth a rush?

*Min.* Whether *Saint Augustine* were of this mind or no, the Knight referred it to *Lyraes* report, who there relates (as he <sup>i</sup> sayth) eyther the verie words, or the receined sence. The Knight doth not peremptorily take vpon him to iustifie the words to haue proceeded from *Augustines* pen: hee only presumed so farre vpon the Readers patience, as to write out what *Lyra* there wrote (without any distinction of Character) touching the general opinion of the commendation of *Razias* his fact: wherein as *Lyra* <sup>k</sup> speakes, some thought *Saint Augustine* did beare a part.

*Nick.* Whether it were *Augustines* assertion, or *Lyraes* relation, it was sufficient to proue the *Minor*, viz. That *Razias* his murder was there praysed. But how will you answer the like of *Sampson*, which *Iabal* bringeth out of the Booke of *Judges*? this maie seeme to inferre a secret addition to *Augustine* his ground. Where hee sayth No Canonically Booke doth commend or praise killing ones selfe, *Iabal* by way of supposition annexeth this clause, viz. without speciall instinct of the Holy Ghost.

*Ma.* Master Vicar you thinke Beggars haue

no



no Lice. VVho would haue looked for this from the *Groome*? It is fit you should stop this gap.

*Min.* Had *Razias* killed himselfe by that speciall instinct, then would not Saint *Augustine* haue ventured to censure this fact as worthie reproofe: but (as you say) he proues against the *Circumcellians*, that *Razias* was <sup>1</sup> not commendable for that fact, which the *Scripture* did report, not praise. Besides, the text ascribes it to his own choice, saying, *Eligens potius nobiliter mori: that he chose rather to die* <sup>in</sup> nobly. *Thomas Aquinas* also frees the spirit from that motion in this verdict. *Quidam* (saith hee) *seipsos* <sup>n</sup> *interfecerunt*, *assimantes se fortiter agere, de quorum numero Razias fuit: non amen est vera fortitudo, sed magis quadam mollietis animi.* Thus doth hee brand it as an aberration from true fortitude, which defect is not incident to that spirit, which leads into all truth.

*Ma.* You may spare your paines for anie further proote, the Doctor I thinke is of your minde in this. It pleased him by occasion of that report which the Knight laid vpon *Lyraes* penne, touching some mens construction of *Augustines* sence, and *Razias* his fact, to play the *Questionist*, and to make a doubt of that, wherein it seemes by his silence hee holds himselfe now satisfied.

*Nick.* Then cannot the Booke of *Machabees* bee sacred, which both by euidence of the text, and the assent of the Catholique Doctors, doth prayse *Razias* for that, which true fortitude doth disclaime, and Canonickall Scripture disallow.

*Iab.* Truly Saint *Augustine* <sup>o</sup> doth so often clearly

N 2

and

1 Pag. 51

m 2. Mach. cap.  
14. vers 42.

n Secund. 2  
Quest. 64. art. 5.  
ad Quint.

o Pag. 52

and peremptori'y auouch the Charter of the Machabees, which confirmeth Purgatorie, to bee sacred, that I wonder any man that hath read his workes, wil undertake to proue the contrarie. When he makes the Catalogue of Canonickall Bookes, doth not he ranke these with the rest? Did hee not subscribe to the Councell of Carthage where those Bookes were canonized?

Ma. This is that which the Knight did wisely foresee and cautelously labour to prevent. Hee feared least his aduersarie might be ouer-swayed by mistaking of the word *Canonickall*, which is sometimes taken largely, to signifie aswel the Bookes that might concerne the *Rule of Manners*, as those which serue for the foundation of the doctrine of *Faith*, in which sence your *Father* and *Councell* are to be vnderstood: whereas the same word in the strict and proper signification, doth only comprehend the Bookes, which agree with the Canon of the *Hebrewes*, according to the generall consent of the Ancient Fathers of all Churches, before the dayes of Saint *Augustine*. To this end, hee sent no worse P. Messenger to cleare this doubt; then a person, eminent, both by name and place; I meane that famous *Cardinall Cajetan*. *Ne turberis Nonitie* (saith he) *Sì alicubi reperias libros istos inter Canonicos supputari. Cum hac distinctione poteris discernere dicta Augustini, & scripta in Concilio Prouinciali Carthaginensi*. Hee tels you that they are thus to be vnderstood, as also that none but *Nonices* in the writing of the Ancient Fathers will trouble themselves, by making any question in so apparāt a truth.

Nick. Iabal hath well requited him for his paines:

P. Letter to  
T.H. pag. 62.

I trow he hath sent the Cardinall away with a flea in his care. If *Caietan* had beene Pope, hee would haue beene twice aduised, before he had so rudely reiected his Oracles. My fellow *Iack* Footeman would haue no great Maw, to carry a Message to such a currish Swaine, from whom hee expects no better entertainment.

*Min.* *Caietan* I wis, had more wit in his little finger, then *Iabal* in his whole body, *Beati Pacifici* was his aime. Should such hot-spurres as our *Nouice* haue beene made Arbitrators, there would haue beene such a broyle amongst the Fathers as would not be easily reconciled. For if you take away this fauourable & most probable distinction, you should soone see a field pitch'd betweene *q* *Cyris*, *Cyprian*, *O-rigen*, *r* *Nazianzene*, *f* *Hierome*, *r* *Ruffinus*, *Epipha-nius*, *u* *Athanasius*, *Eusebius*, and *Gregory*, on th'one side discarding them: and *Augustine*, the Councell of *Carthage*, & *Trent*, on th'other part defending them. When this pitch'd battel should haue beene fought, the *Romanists* might haue fought our valiant *Sanga* vnder the Trundle-bedde, till the hurly burly had beene at an end: vnlesse they had pluckt him out by the heeles, no perswasion would haue drawne him to shew his face; they are all so peremptory and plaine, against the Canonizing of these *Apogriphall* bookes. This was not vnknowne to the Cardinal: who was thereby induced to thinke that *S. Augu-stine* tooke the word *Canonicall* in the larger sence, as comprehending the *Ecclesiasticall* writings, within the verge thereof.

q Vide Admon. prefix. Concord. Bibliorum per hared. Wecheli. r Si quid extra hac inuenitur, inter aulterinos libros numerandum est. Greg. Nazian. f Anthorin. Summ. maior. Par. 3. tit. 18. cap. 6. §. 2. t Alij libri sunt qui non Canonici sed Ecclesiastici a maioribus appellati sunt: eiusdem ordinis Tobie, Iudith et Machabeorum libri. Ruffi. in Synbol. fol. 575. u Sunt Canonici veteris testamenti libri viginti duo literis hebraicis numero pares. At iban. ex Synopsi.

*Ma.* Had it beene an error in the *Jewes* not to haue receiued these bookes, as they did the *Law*, and the *Prophets*; I cannot thinke, but that Christ or his *Apostles* would surely haue reprobued so notable a crime, seeing they were not meale-mouthed in the reprehension of lesser faults. And whereas we receiue this maine benefit by the *Apostacy* of the *Jewes*, that thereby the world (seeing them enemies vnto the *Messias*) cannot but giue the greater credence to the bookes of th'old Testament, without suspect of partiality, which otherwise might haue beene doubted: the adopting of these other *Apocriphall* into the Canon, were as much as in vs lieth to vilifie th'authority of their authentique records, who may not improbably be thought to haue taken in those that were adulterine, as well as to haue degraded those that are found to haue beene diuine.

*Min.* If all other reasons were mute, me thinks the *Author*, *Matter*, and *Manner* of the history, might well make an ingenuous person very sparing in the defence. The *Author*, if wee may credit the <sup>a</sup> enlarging *Epitomizer* of these bookes, is *Y. Iason Cireneus* a <sup>z</sup> heathen man (for-sooth) a fit *Secretarie* for the Court of heauen. It seemes pen-men were then as scanty, (as sometimes <sup>a</sup> Smiths) in *Palestine*. This must needs bee βαρβαροποιος λόγος which requireth so much <sup>b</sup> watching, sweating, and pains in the refining. *Calamus Scribae velociter scribentis*, would haue eased all this toyle, which is not to bee feared, where the *Omniscient* spirit is the Dictator. As touching the matter, it is wouen in a webbe of such palpable contradictions

x Vide Zanch. de diuin. attrib. lib. 4. ca. 4.

y 2. Mac. 2. 23.

z Spiritu sancto inspirati loquuntur sunt sancti Dei homines. 2. Pet. cap. 1. v. 21.

a 1. Sam. 6. 13. v. 19.

b 2. Mac. 2. v. 26.

traditions, that a man who regardeth his credit would be sorry at his heart, to bee taken tripping in such contrary tales. One while <sup>c</sup> *Antiochus* died for griefe in *Babilon*. Another while hee was slaine in the Temple of <sup>d</sup> *Nanea*, where his head was cut off. And yet is not *Antiochus* out of his paine; As if he had as many liues as a Cat, you shal see him stalk once more vpon this historicall Stage; and then at last fall downe and dye, with a most noysome stinking smell, consumed with <sup>e</sup> wormes. Indeeде I must needs say he is very modest in the deliuey: He writes not <sup>f</sup> *ὡς ἐξουσίαν ἔχων* as one who had the custody of the mint, to warrant the mettle whereunto he had put his stamp, but *ὡς τὴν ἡδύτητα καὶ ἐπιτετραμένην χάριν*, for the <sup>g</sup> pleasure, and recreation of the reader. Had he had the warrant of the spirit, hee would haue spared the labour of begging fauor, and suing out a pardon, for which hee is faine to crowch to the Readers gentleness.

*Ma.* Then had the holy Father *S. Augustin* good cause to say, that they are receiued *profitably* if they bee read *Soberly*. For if they should bee read with a precipitate opinion as *Canonicall Scriptures* in the strict sence: the many leakes which are transparant in them, would goe very neere to sinke th'authority of the rest.

*Iab.* It appeareth by that testimony against the *Epistle of Gaudentius*, that the *Christians* gaue that authority to those <sup>h</sup> bookes, which the *Iewes* did not grant vnto them: that the Church did set them up in the throne, from which the *Synagogue* had kept them; which was the *Imperiall*

c 1. Mach. c. 6.  
v. 16.  
d 2. Mac. c. 1.  
v. 13.

e 2. Mach. c. 9.  
v. 9.  
Ducit ad inferos  
& reducit.  
f Math. 7. v. 29

g ὡς αἶνος ὁ δα-  
τι συγγραφ-  
οῦς.

h Pag. 55.

*Imperiall throne of sacred Authority. Otherwise S. Augustins opposition, The Jewes did not, but The Church doth, were vaine.*

*Ans.* The opposition (if any) stands not in the degree, but rather beareth the sence of a preuention. For as much as the *Jewes*, from whom the old sacred records were originally deriued, would not enter them into the Diuine Canon, it could not but occasion many considerate Christians vtterly to casther them. For the auoiding heereof *S. Augustine*, seeing they might tend to some good vse, tells vs that albeit the *Jewes* did not receiue them as *Canonically*, yet the Church receiued them not *vnprofitably*, if they bee read *soberly*. He saith not, that the Church receiued them into higher authority then the *Jewes*: but as books which might serue to as good purpose, if they were read warily amongst vs, as they did amongst the *Jewes*. Neither doth hee say *Recipienda est Scriptura Machabeorum*, as implying an vndeniable necessity; but *recepta est non inutiliter*, as noting a voluntary acceptance vpon a probable end, with th'addition of this *Prouiso*, if they be read *soberly*: which, howsoeuer you otherwise deeme, cannot be fitly spoken of *Canonically* writ, which is necessarily to be embraced, and is alwaies profitable to the Church, which euermore bringeth *Sobriety* to the reading thereof: neither is it any lesse behoofull to the Church, though it be peruered by reprobates to their owne damnation. But as for humane writings, the case is otherwise: they are then onely receiued profitably by the Church, when they are read warily. A good man  
by

by attributing too much to an unwarrantable ground (of which sort the sacred writ affordeth none) may make a faulty inference: which moued Saint *Augustine* to insinuate, that there are rocks by which he would haue vs warily to saile.

*Nick.* What if wee admit (for disputation sake) that S. *Augustine* deliuereth this, as his resolute opinion in *Iabals* sence? I would gladly learne what reason hee can yeeld, why this should ouer-sway the ioynt iudgement, and consent, of so many far more ancient Fathers, who teach the contrary.

*Iab.* <sup>i</sup> *Caluin* doth allow him the style of the best and most faithfull witnesse of *Antiquity*: how can hee then be excused from great temerity, if heerein he erred?

*Ma.* *Errare humanum est*: The spirit of God alone is free from error. The <sup>k</sup> Church euen in his daies was somewhat clouded with the mists of superstition. Had he not an Eagles eye, he could hardly haue discovered those beames, which *Antichrist* had then laid in the way: It was hard, if not impossible, for one man to discern euey mote, which then houered in the aire of the *Papall* regiment.

*Iab.* <sup>l</sup> *This sentence may suffice alone, to giue any Iudicious eare to vnderstand your opposition with S. Augustine.*

*Ma.* Wee honour his memory as a blessed Saint, from whose pen the Church of God hath receiued ineffable good. and wee account it not the least part of our happinesse, that for one seeming testimony, which you wrest to serue your owne turne, wee are able to shew a million to right our cause.

O

*Iab.*

i Pag. 59.

k It was law-  
ful to contradict  
the Fathers and  
doubt of them.  
*Guido de Haref.*  
c. 7.

l Pag. 60.



m Pag. 62.

*Iab.* Can you deny that *S. Augustine* taught our *Catholique doctrine* concerning the point of *Merit*? <sup>m</sup> Doth he not say, that as the wages due to sinne is death: so the wages due to righteousness is life eternall? And againe, The reward cannot go before merits, nor bee giuen before a man be worthy thereof: yea that God should be vnjust, if he that is truly iust be not admitted into his kingdome. Can any *Catholique* speak more plainly then he doth of *Merits*?

*Min.* These places doe not any whit crosse our doctrine against merit: The *Analogy* which he makes betweene *Sinne* and *Death*, *Righteousnesse* and *life*, consisteth not in the quality of *Desert*, but of the <sup>n</sup> effect: *Augustine* saith not that the wages of righteousness, which is *Heauen*, is as due as the wages of sinne, which is *death*: th' *Analogy* is in regard of the consequent effect, to signifie, that *heauen*, the wages which is due to righteousness, shall as truly bee bestowed vpon the faithfull, as *Hell* or *Death*, shall bee inflicted vpon the wicked. For if wee consider th' equality of *desert*, and condignity; there is according to the doctrine of *S. Augustine*, a threefold disproportion. One in respect of the *Rewarder*, whose rewarding of sinne with eternall torment is the proper act of *Iustice* in it selfe: Whereas his rewarding of *Righteousnesse*, vpon them whom he hath accepted vnto *Grace*, is only the *Iustice* of his mercifull <sup>o</sup> promise. Secondly in respect of the *Subiect*: for the *Sinne* which a wicked man committeth is properly his owne, but the righteousness of the Regenerate is the gift *P* of God: so that the reward of *death* is more properly due to *sinne*, then is the reward of *life* vnto righteous.

n Decet gratia  
quicquid meritis  
deputas; Nolo  
meritum quod  
gratiam exclu-  
dit. Bern. super.  
Can. Ser. 67.

o In illis opera  
sua glorificantur:  
In istis opera non  
sua condemnant  
Fulgen. ad Mon.  
lib. 1.

p Opera bona  
habemus non ex  
nobis nata, sed a  
Deo donata.  
Fulg. ibidem.

righteousnesse: Thirdly in regard of the *object*: because the sinne of the wicked is perfectly imperfect, but the righteousness of the most godly is imperfectly perfect, that is but a stained goodnesse, wherefore there cannot be an equal! condignity in both.

*Ma.* We grant that the reward cannot goe before merites, nor bee given before a man bee worthy thereof: but *Iaba!* must learne that these merites are <sup>q</sup> Christs, by the *Imputation* whereof, we that are altogether vnworthy of our selues, are made through Gods gracious acceptance of his sonnes obedience, worthy of this reward. Otherwise *Non sunt condigna passionēs*, our greatest sufferings are not worthy of the least degree of glory which shall bee reuealed to the sonnes of God. <sup>r</sup> *Gratia enim saluat is est is*, saith the *Apostle*: For you are saued by Grace through Faith, and that not of your selues.

*Min.* *Fulgentius* makes the case plaine in this golden sentence <sup>r</sup> *Vnus Deus est qui gratis et vocat praedestinos, et iustificat vocatos, et glorificat iustificatos*: and againe, <sup>r</sup> *Sicut gratia ipsius opus est cum facit iustos, sic gratia ipsius erit cum faciet gloriosos* <sup>u</sup> *Debitorem se ipse Dominus fecit*, saith *S. Augustine*, *non accipiendo, sed promittendo: non ei dicitur, Redde quod accepisti, sed quod promisti*. God hath made himselfe a Debtor, not by receauing any thing from vs, but by the passing of his promise vnto vs: wee say not to him, Render that thou hast receiued, but giue that which thou hast promised. And the same <sup>x</sup> Father, *Non pro merito accipies vitam aeternam, sed pro gratia*. Thou shalt not receiue life eternall for merit, but for grace.

<sup>q</sup> *Mors eius meritum meum.*  
*Aug. in Manual.*  
c. 33.

<sup>r</sup> Ephes. 2. v. 8.

<sup>r</sup> *De predest. ad Monimum, lib. 1.*

<sup>r</sup> Ibid.  
<sup>u</sup> *Aug. in Psal.*  
83.

<sup>x</sup> *Tract. 3. i. iohann.*

*Nick.* How thinke you now of *S. Augustines* opinion touching merit? were you not vtterly deuoid of all shame, you would neuer haue cited him in this cause, wherein you finde him wholly auerse. You were better scanne my Masters Letter, and let *S. Augustine* alone.

y Pag. 61.

*Lab.* How y much reason I had to tearme his Letter vnlearned, you may iudge, by his laying together on an heape the points of Catholique Doctrine, which he mistlikes. Whereof he thinks Purgatory to be the groundworke. Is it not a learned enumeration, to make Merits, Masses, Vigils, Superaltaries, Noone-day-Lampes, Graines, Holy-water, Oyle, Salt, Spittle, &c. to haue not onely mutuall reference, but fundamentall dependance on Purgatory? What hath Salt, Oyle, Spittle, to doe with Purgatory? Though Purgatory should bee overthrowne, I see not why the former things, as also Merits, Christning, and Buriall Tapers, might not remaine, and be vsed as they are.

*Nick.* The deeper the foundation, the surer the building. My Master could lay their foundation no lower then *Purgatorie*, vnlesse he should haue set the corner stones in hell.

*Ma.* The Knight saw how leiuely his Aduersary pleaded for *Purgatory*, wherefore to induce him the better to ransack his vtmost endeauiours, he thought fit somewhat hyperbolically to exaggerate the necessity of that defence, vpon the soliditie whereof so many other points had their whole dependance.

*Min.* Sir I perceiue you will stand to your friend at a pinch. But in this case the Knight needs not your helpe.

helpe. I hope the *Doctor* will bee iudged by *Eckbertus*, who stands as stiffe for *Purgatorie*, and knew all the Creekes of that Channel, as well as the best Sculler that belongs to that Riuer. Hee writing against the *Cathari* speakes thus; <sup>2</sup> *Non recipiunt* (layth hee) *esse purgatorius pœnas, &c. Propterea ergo arbitrantur superfluum et vanum esse orare pro mortuis, Eleemosynas dare, Missas celebrare, & irrident pulsationes campanarum.* They doe not hold that there are *Purgatorie* paines: Therefore they thinke it vaine and superfluous, to praie for the dead, to giue Almes, to celebrate Masses, and they deride the tolling, or chiming of Bells. Who would thinke that the tolling of a Bell had any dependance vpon *Purgatorie*? Yet doth your owne Authour inferre the derision of them, as a Consequent vpon the refusall of the other, with a *propterea ergo*, which is more then a single *Illatiue*, Implying that if they had had any respect of *Purgatorie*, they would not haue made so light of Dirges and Bells.

*Ms.* It is an old *Maxime*, *vitiis*, <sup>2</sup> *esse concaethenata.* Errors and vices are linked together, like Sampsons Foxes, by one end or other. If you take away *Purgatorie*, the charge and paines which manie superstitious persons are at, about *Indulgencies*, *Pilgrimages*, *Crosse-creepings*, *Oblations*, *Satisfactions*, *Lampes*, *Graines*, *Pictures*, *Holy water*, *Oyle*, and other (which they call holy) vses, for the easement of th'afflicted soules of their deceased friends, would eyther *in toto* or *in tanto* bee abated. Besides I doe not thinke the *Doctor* can shew me any mention of this *Risse Rasse* trash (according to the *Romish* ridiculous practise) till such time as *Purgatorie* was set on foot.

*2 Eckbertus aduersus Cathar. Serm. 1.*

*2 Πιδρα καὶ ἀλλήλων ἐκδο-  
θένται. Μακα-  
ριος. Hom. 40*

*Regim. 101  
-a. 101. 10  
h. 101. 10  
h. 101. 10*

*Iab.* What say you to the *Macchabees*, and the whole Church of God in those dayes that did practise prayers for soules in Purgatorie?

*Ma.* I had thought Master Vicar had put you out of hope of all succour from the *Macchabees*. Will you neuer leaue begging the question? I would you would take the paines to read *Macarius* his 22. Homily Περὶ δεισμοῦ καὶ σωῶν τῶν ἐν τῷ βίῳ τῶν ἐξελθόντων, there should you find the opinion of the Church in diebus illis. When the Soule (sayth he) flecteth out of the bodie, if it be guiltie of sinne, the Devils come, and the powers of darknesse take it away: But as for the Saints and children of God, when their soules depart, the Quire of Angels are readie to receiue them, and bring them vnto the Lord. So that the prayer for the dead which you vrge, did not presuppose Purgatorie, as being rather a Commemoration and thanksgiuing for the Saints departed, which we do not denie.

*Nick.* Perhaps *Iabal* meanes that Church, I mean that Ship which is steered by the supposed<sup>b</sup> successor of *Peter*.

*Min.* If that be all, Prayer for the dead will not hold out, vnlesse the<sup>c</sup> Pope can bee prooued greater then *Peter*. What *Peters* charter was, wee find in *Bishop d Longlands* records vpon those wordes, Tu es *Petrus* & super hanc petram, &c. vpon which he comments thus. Notanter dixit super hanc petram, non super hunc Petrum, id est, non super unum priuatum hominem, sed super hanc petram, hoc est, super stabilem huius fidei firmitatem, quam tu iam confessus es, & super fundamentum neutiquam vacillans; vel aliter, super eam petram,

<sup>b</sup> *Papa stercus aurum putant Arabicum.*

<sup>c</sup> *Quod adimitur principali adimitur accessorio.*

<sup>d</sup> *Longland in P. fol. p. 569. B*

*tram, quam iam dudum confessus est Petrus, nimirum super ipsum Christum.* So that a Popes Decree may bee *fundamentum vacillans*, and implies not the laudable practise of the Church.

*Nick.* Now is the Doctor almost besides the saddle. He hath lost one of his Stirrups: the authoritie of the *Machabees*, and the head of his Church have receiued a foule foyle. Well Doctor, if this bee the first of your five Victories, then hath your *Purgatories* lacke a *Leint* lost one of his best legges, and now stands vpon foure lame feet. It shall cost me the best point at my hofe, but I wil haue one flurr at his *Iacket*, and turne him on his back.

CHAP. III.

*Purgatories Deduction Logically and Theologically disproued.*

**M**After Vicar, let mee craue one word in your eare. Me thinks Doctor *Triumph* stands now like the Embleme of Suretiship, with his head out of the little end of the horne. Hee had an easie entrance into this argument: but being disappointed of his hold on the *Machabees*, he stickes by the sholders, and cannot get out; you may doe well to lend him your hand, or else this *Parle* will bee all dashed.

*Min.* Sir, seeing you haue taken vpon you *Purgatories*

gatories quarrell, and the *Motists* defence, we would gladly heare what you haue to say against the Knights answer, touching the deduction of Purgatorie from the wordes of Christ, *Mat.* 12. 32. vpon which your fellow Romanists doe especially relie.

a Pag. 65.

*Iab.* Christ in that <sup>a</sup> place saith of sinne against the Holy Ghost, that it shall be forgiven neither in this world, nor in the world to come, whence Catholiques inferre that some sinnes may be pardoned in the next world. For this text containeth both a distinction of two sorts of sinnes, some remissible, others irremissible; and of two places where remission may bee had, namely, in this present world, and the world to come; signifying that some sinnes may be remitted in the one place, some in the other, but Blasphemy against the Holy Ghost in neither. Whence followeth, seing the next world is the time of Iustice, that God doth not there remit sinnes, without exacting and inflicting the due punishment vnto the Anshours, which is the Purgatorie the Catholique Church doth, and hath euer taught. This exposition no sooner scndeth in his eare, but his tongue waggeth in this sort. I protest I thought as much, you haue turned vp Noddy.

*Ma.* Doubtlesse you read the Knights booke with a perspective glasse, otherwise the Noddy which was sixe pages distant from the first proposall of this argument, would not haue sate so close vpon your brow. First, to shew the vanitie of this Inference, he tels you that Saint *Marke* handling the same theme renders Saint *Matthewes* disunctiue in this plaine Collectiue, that who so blasphemeth against the



the Holy Ghost, shall neuer haue forgiuenes, as being culpable of eternal dānation: secondly, to proue that this was (no simple but) an approued glosse in those dayes, he alleadgeth *Athanasius*, *Hierome*, *Hillarie*, and *Ambrose*, who made no other construction of those wordes, then that this Sinne should bee neuer forgiuen: Thirdly, by way of Concession he giueth allowance (in part) to your Inference, that some sinnes may bee said to bee pardoned in the world to come, viz. *per Remissionis promulgationem*; And so concludes <sup>b</sup> that the Sinne against the Holy Ghost is here exaggerated by opposition to other Sinnes, in the deprivation of that double benefit whereof other Sinners penitent are capable. Now because he saw his Adversarie did put the wordes on the Rack, making them speake that which was farre from the scope of the place, viz. that some Sinnes remissible are pardoned in the world to come, which were not formerly forgiuen in this world, he tels him indeed that in adding this last clause, he had turned vp Noddy; which gaming Metaphor was not vnfitly applied to so trifling a disputant.

*Iab.* <sup>c</sup> He discourseth more like a Carpet Knight, then a sober Diuine, shewing more skil at Cardes, then of Scriptures.

*Ms.* Indeed he hath taught you a New Cut, viz. to deale more mercifully with the Scriptures, and more charitably with the Soules of your poore brethren. If eyther the rules of *Logick*, or the verdict of *Ancients* bee of any account, he hath turned this your deduction many specks out. And for ought I see, the more you draw, the further you are gone.

P

*Min.*

b Letter to  
T.H. pag. 32.

c Pag. 65

*Min.* How absurd the Inference is, it will easily appeare by the scope of the text, and the sence of the words. Our Sauour there speaketh *de reatu peccati*, of the guilt of Sinne, saying, (*non remittetur*) and doth not specifie any paine to bee suffered for such sinnes, whose fault is forgiuen in this present life. Had he said, *Hee that sinneth* against the Holy Ghost shall not be vnpunished in this world, nor in the world to come, the Inference had not beene amisse: *Ergo* some sinnes are punished in the world to come, which are not punished in this world. But when hee sayth, it shall bee forgiuen neyther in this VWorld nor in the VWorld to come, it is a meere fallacie, to drawe the speech from the guilt to the punishment, inferring that some sinnes shall be punished in the next world, whose offence is forgiuen in this. The remission (from which that Superlatiue Sinner is debar'd) is an act of mercie, wherein man is considered as a Patient, and therefore cannot be sutable to that time, and act of Iustice, whereof the Doctor dreameth: neyther can a sinne be said properly to be remitted, the due punishment whereof th'offender hath condignely sustained. Hee that payes the vtmost farthing, is verie little beholding for the forgiuenesse of his debt. But if you will needs vncase this sentence of the figure wherewith it is beautified, I demaund whether doth our Sauour speake of the guilt or of the punishment, or of both, If he say the guilt shall not be forgiuen in this world, nor in the world to come, then your deduction must be this, *Ergo* the guilt of some mortall sinnes shall bee

bee remitted in the next world, which is not remitted in this; and so your Purgatorie (presupposing a former assoylement from the guilt) will haue no subsistence. If hee speake of the punishment, you must infer, *Ergo* some sinnes shall be punished in the next world, which are not punished in this: which as all men confesse, so doth it afford no aduantage to your cause. If you say that he speaks of both *Guilt* and *Punishment*, then as well the *Guilt* as the *Punishment* of some mortall sinnes shall be then remitted, which your <sup>d</sup> *Suarez* doth disclaime. So that you are verie nimble thus to fetch a crosse caper, making the Lord of truth to speake of *Guilt* in the former, and of *Punishment* in the latter part, to serue your turne.

d Pag:78

*Nick.* I would be loath to fast till *Iabal* get out of this Maze; should I stay for a solution, the pied Nag I feare would not come at *James Parke* this grasse. But you were in hand to speake something concerning the sence of the words.

*Min.* Well remembred, I was about to shew the Doctor his error in making the *World to come* (which signifieth <sup>e</sup> the last day) to note that middle space of time, which is now in present being, As long as time lasteth, this present world continueth: the world to come, commeth not till the date of time be cleane extinct, and then their owne confession (making a full *Gaole delinerie*) caltheireth Purgatorie, as of no longer vse. Had our Sauour said, *It shall be forgiven neyther in this life, nor in the life to come*, there had beene some better colour for this Inference, but by mentioning the world to come,

e Marc.10.30.

(which being opposed to this present world, hath relation to the day of Iudgment, when no remission is to be expected) he implieth a necessarie *Nullitie* of anie future forgiveness after this life.

*Nick.* Vnder correction, I thinke a man might as well reason thus: If the time present be in respect of those that are deceased to bee tearmed the *World to come*; then much more may that Eternitie bee so called, which followeth the day of the Lords last aduent. And so by vertue of this place taken *properly* in *Iabals* sence, some sins may then also be forgiven, which were not formerly remitted: by which kind of pleading, a man might easily merit *Origens* fee. Besides should it bee granted that some sinnes are remitted in *Iabals* world, yet is there no necessarie consequence of the *Satisfactorie* fire of Purgatorie.

*Iab.* You cannot denie but this our Inference and exposition of the former place is taught by *five or sixe* Ancient and Holy Docters, which the *3* Motist citeth. Will your wisdom tearme them *Noddies*? Shal Saint Bernard, Venerable Bede, Saint Ildore bee put in the number of *Noddies*? If you be an English Christian you cannot denie Saint Gregorie to be your Father. Heare what hee saith. Wee must beleue that for some light faults there is a purgatorie fire before the day of Iudgement, because the truth doth say, If any shall utter Blasphemie against the Holy Ghost, it shall not be forgiven in this World, nor in the world to come. In which saying we are giuen to understand, that some sinnes may bee forgiven in this world, and some in the next, for what is denied of one, it is cleare that consequently it is granted of the other. Thus didst

f Pag. 66.

g T. H.

didst thou write (blessed Saint) a thousand yeares agoe,  
euen when thy heart was fullest of comfort, for the conuer-  
sion of our Country. It would not a little haue allayed thy  
ioy hadst thou foreseene that

*Ma.* Such idle Rhetoricians, such seditious Iesu-  
ites, such superstitious Priests, such pompous succe-  
sors, such trayterous and bloody Popinians should  
haue corrupted that faith, and made that Sea so infam-  
ous amongst the most remote nations, which both  
by heart and hand thou tookest so great paines to  
promote. This would haue allaid his ioy indeed.

*Min.* As for your five or sixe auncient Doctors,  
you shall haue your answer both in weight and  
tale. In the meane while for this of Gregory (if it bee  
his owne) it may more then euidently appeare vn-  
to your second suruey of these his *Dialogues*; that hee  
was by certaine idle apparitions and phantasticall  
Ghosts somewhat too easily induced (if not seduced)  
to fauor and further this opinion. Yet if you will bee  
pleased to let Gregory answer Gregory, listen what  
he<sup>h</sup> elswhere speaketh. *Cum humani casus tempore  
sive sanctus, sive malignus spiritus, egredientem animum  
claustra carnis acceperit, in aeternum secum sine ulla per-  
mutatione retinebit, ut nec exaltata ad supplicium pro-  
rurst, necmersa aeternis supplicijs ultra ad remedium erep-  
tionis ascendat.* To the same purpose is Gregory allea-  
ged by<sup>i</sup> Nilus, auerring that the time after this life is  
for punishment, not for purgation. *In hac vita tantum*, saith  
S.<sup>k</sup> *Augustine, penitentia patet libertas, post mortem  
nulla correctionis licentia. Hoc tempus est penitentia, il-  
lud indicij*, saith S.<sup>l</sup> *Chrysostome: hoc agonum, illud coro-*

<sup>h</sup> Gregin 7. c.  
<sup>i</sup>ob. lib. 8. c. 8.

<sup>i</sup> Nilus lib. de  
Purg.

<sup>k</sup> Serm. 66.

<sup>l</sup> In Serm de  
Euch. in Euen.

m Hom de  
Laz. v.

*narum, hoc laboris; illud relaxationis.* The same father  
m further tells vs, *Dum hic fuerimus, spes habemus pra-*  
*claras, simul ac vero discesserimus non est postea in nobis*  
*situm pœnitere, neq; commissa diluere.* Here we haue hope,  
but when we are once deceased, it is neither in our power  
to repent, nor to make satisfaction for those things which  
we haue done.

n Pag. 67.

Iab. What thinke you of that Father whom the Knight  
named a n marble pillar, that euer-admired Augustine?  
Thus he writeth vpon our place of Scripture. It could not  
be truly said of some men, that their sinnes should not be  
forgiuen in this world, nor in the world to come, unlesse  
there should be some men, who though they are not pardoned  
in this world, yet they should bee pardoned in the  
world to come.

Ma. This the Knight remooued with a writ vn-  
der the hand of Vines, who auerreteth that these words  
are wanting in some ancient copies. So that iust suspi-  
tion may not improbably deeme them to haue been  
inserted by a second hand.

o Pag. 68. 69.

Iab. Yet o Vines addeth, *Tamen stilus non abhorret ab*  
*Augustiniano: The stile dissenteth not from S. Augustines.*  
Yea further he saith, that either in other copies of Saint  
Augustine the former wordes are found, or taken  
from some other worke of this Father they were heere in-  
serted.

Ma. Hee is a very simple Impostour that cannot  
iumpc with S. Augustines stile for a sentence or two.  
But is not heere olde handy pandy, when sentences  
shall be tossed from one place to another, without  
the Authors aduise? This inserting of sentences in  
wrong

wrong places, raiseth a different sence, and puts all out of ioynt. So that the Knight was not ill aduised to say, that it were ill with the Church if her faith were pinned <sup>r</sup> on *S. Augustines* flecue: not that hee misdoubted that holy fathers sincerity, but because he was too well acquainted with these loyners interlacing subtilty. And haue we not then great reason to stand to the sole trial of the Scriptures? or is it possible these brabbles should haue an ende, as long as such authorities are vrged, which are elsewhere contradicted by th'authors themselves?

p Let. 10 T. H.  
pag. 71.

*Min.* If we grant that this authority hath the right stampe of *S. Augustines* penne, yet will it not affoord fuell for the kindling (much lesse the maintaining) of *Purgatory* fire. He tells vs, (as you haue often heard) that the *Catholique* faith knew but <sup>q</sup> two receptacles of soules departed, *The kingdome of Heauen, and Hell*. As for any third place hee saith *penitus ignoramus, we know none*; neither find wee any such mentioned in the holy Scriptures. And in his eighteenth Sermon, *De verbis Apostoli, Dua habitationes sunt, una in igne aeterno, altera in regno aeterno*. So that howsoeuer there was in his daies some wauering conceit, yet was not the doctrine of *Purgatory* held then as a matter of Faith. And to that purpose hee <sup>r</sup> speaketh saying, *It is not incredible that such a thing should chance after this life, and whether it bee so or no it may be questioned: and againe non redarguo quia forsitan verum est, I do not denye it, because perhaps it is true*. Thus haue you purchased a second *forfite* to accompany that which was freely giuen you by *Vines* his

q *Aug. in lib. 5.  
hypognost.*

r *Enchirid. c. 69*

f *De ciuit. Dei.  
lib. 21. cap. 26.*



his pen. As for other places where it is not expressed, it is necessarily to be understood; for had he deliuered his mind elsewhere *positiuely*, and *apodeictically* heerein, I cannot see what should mouue him heere to shake his owne foundation, by making others to doubt of that, whereof himselfe was certainly assured. The best men (in which number S. Bernard may be reckoned) haue had through the corruption of time their pardonable errours. Sometimes they were led with the blazing starre of coniecture, and not alwaies with the day-starre of truth. So that we haue no warrant further to follow them (though they were Angels) then the guidance of Gods word.

*Iab.* <sup>c</sup> *What can be sacred and certaine amongst Christians, if an vnlearned Knight may be permitted to deride that, which the most famous Diuines, and Fathers of former ages, do without the contradiction of any peremptorily deliuer, as an vndoubted verity?*

*Nick.* Lord how the Noddy rumbles in *Iabals* stomacke! how faine would hee disgorge it on the bosome of the Fathers, of whom neuer man spake with greater respect then my master! As for those that are of our Doctors ranke, I must needs say hee casts the Noddy amongst them without a forsitane.

*Iab.* Indeed he doth Hieroglyphick my name of <sup>u</sup> I.R. in English, Latin, and Hebrew, making mee in the one Iack Roague, in the other Iscariot de Rubigine, and Ishmael Rashbach in the third, wherwith he ioyneth the Surname of Cecropidan Licaonite.

*Nick.* Hee saw you were <sup>x</sup> *Trium literarum homo*, therefore (for want of a better god-father) hee made bold

<sup>c</sup> Pag. 70.

<sup>u</sup> Preface.

<sup>x</sup> I. R. F.

bold to fit your *Appellation* according to your *pre-dominant* quality. And seeing there was no one word or single language able sufficiently to expresse your worth, hee thought fit by his variety, to make you knowne for a viperous *Sesquipedalian* in euery coast, where the frothy Libell of such a namelesse miscreant should arriue.

*Min.* Had you saide (*shamelesse*) you had giuen him no more then his due. What will he not spare to speake, who dares auerre that the Fathers of former ages doe without the contradiction of any *peremptorily* deliuer the doctrine of Purgatory, and the same exposition of this place, touching pardon in the next world? How waueringly *S. Augustine* speakes, his *Forſitan* back'd with an *Ignoramus* doth sufficiently declare. *Macarius* his *dicotomy* of two sole receptacles, doth exclude any opinion of a third. *Chrysoſt.* tells vs that God *γ quando peccata abolet, nullam reliquam facit cicatricem*: *Tertullian* ioynes in the same peremptory assertion, *² exempto reatu eximitur et pœna*. What think you of *S. Hierome*? doth he deserue to stand in your Kalendar of Fathets? As hee crossed you in your foundation of the *Machabees*, so doth hee mar your market and raze your whole building with this *² gradation*. *Quod tegitur non videtur, quod non videtur non imputatur, quod non imputatur non punietur*. That which is couered, is not scene, that which is not scene, is not imputed, that which is not imputed shall not bee punished. Where is now the generality of consent? Is this your certainty without contradiction? Doth *S. Chrysoſtom* expound this place of *Mathew* otherwise then thus?

y In *Præ. in*  
15y.

z *Tertul. de*  
*Bapt.*

a In *Psal. 31.*

Q

Non

b Per modum  
Cause.

c Ross. artic. 18.  
contra Luth.  
Lett. to T. H.  
pag. 77.

d Motiue T. H.  
pag. 169. in  
M. 7g.

*Non effugient pœnam, they shall surely be punished.* Speaks he one word to countenance your sence? You shold haue shewed your selfe farre more *Ingenuous* in answering to this, as *Durandus* & *Antonius* in the bēhalf of *Indulgencees*. *De Indulgentijs* (say they) *pauca dici possunt per certitudinē, quia nec scriptura expresse de eis loquitur, Sancti etiā patres Ambrosius, Hilarius, Hieronimus, Augustinus minime loquuntur de Indulgentijs.* Touching *Indulgences* (the inseparable<sup>b</sup> Concomitants of purgatory) little can be said by way of certainty, because neither Scripture doth expressly mention them, neither do the holy Fathers speake of them at all. With the like speech did the Knight present you out of<sup>c</sup> *Rossensis, vizt.* whosoever shall read the Greeke Fathers, shall finde very rare or no mention of *Purgatory*.

*Ma.* It seems the Doctor hath either a better paire of spectacles, or a more piercing sight. Shall we imagine he hath beene more industrious in the perusal of th'ancient Records, then that eminent Bishop? or haue wee not rather iust cause to thinke him too much deuoted to *Lensæus* his lines? which hee rendreth word for worde, without any further perusal of the truth. It is the customary<sup>d</sup> trade of the *Romanists* to vouch opinions when they want the Authors books. The view of the Fathers writings would haue stopped the passage, and curtold the *Philaetery* of this his insolent bragge.

*Min.* How willing they are to misunderstand the Fathers, their like collection in wresting the words of *S. Paul*, 1. *Corin.* 2:13. doth sufficiently proclaime. There the *Apostle* tells vs, that *Euery mans worke*

*shall*

shall be made manifest, for the day shall declare it, because it shall be reuealed by the fire, and the fire shall try euery mans worke of what sort it is. From this Metaphoricall speech, they would inferre a litterall necessity of Purgatory fire. But their grand Doctor saw so little colour for this, that hee is driuen to put them beside this plancke: *Patres aliqui (saith hee) per ignem non intelligunt ignem purgatorij, sed ignem diuini iudicij.* Some of the Fathers doe not by fire vnderstand the fire of Purgatory, but the fire of Diuine Iudgement. When the Auncients speake of this fire, the Catholique spirits traduceth their words, and thinke they haue gotten a great purchase. Sure it is the fire whereof S. Paul there speaketh, hath no affinity with the fire of Purgatory: for that trieth euery mans worke, this onely purgeth some mens persons: euery mans worke is subiect to that fire, as well gold, siluer, and precious stones, as timber, hay, and stubble, but as for the fire of Purgatory, they make it capable of no other fuell then timber, hay, and stubble, the defilements of veniall and mortall sinnes. S. Pauls fire makes euery mans worke manifest, the Popes fire burning in an obscure place is without all lustre and light. Besides if they vnderstand the Apostle as speaking of a reall fire, they must also grant that hee speakes of materiall gold and siluer, &c. If th'one be Metaphoricall, there is no reason they should deny th'other to be Allegoricall.

*Ma.* Your Inference hath the warrant of *Quintilian*. In *Allegoria* (saith he) *tenendum est illud, vt quo ex genere rerum caperis eodem desinas, secus Incon-*

Q 2

c Motine T. H.  
pag. 110.

f Bellar. de  
Purg. lib. 2. ca. 1.

g Motiue.T.H.  
pag.110.

quentia *facidissima* erit. But as I remember I haue read sundry fathers alleadged & that the Apostle doth there intimate the fire of *Purgatory*.

h In Locum.  
i In Psal. 118.  
Ser. 18.3.

*Min.* Those testimonies of the Fathers which speake of the fire of the day of doome, or of Diuine *Iudgement* (which is *ignis probans, non purgans*) these wrangling Sophisters take with the left hand to support the purging and tormenting flames which the bellowes of their superstition hath kindled in the forge of credulity. As for this fire here specified <sup>h</sup> *sermo Christi est*, saith S. Amb. *It is the word of Christ: i opus quod ardere dicitur mala doctrina est*, The worke which is said to burne is euill doctrine. S. Bernard (though elsewhere somewhat ouerswayed with the currant of those times) is yet content to informe <sup>k</sup> vs, *That the bitternesse of the soule, the confession of the mouth, the punishment of the body* (which are all in this life) *are that fire whereby the loose and negligent builder shall bee saued.* <sup>l</sup> S. Hierome by this fire vnderstandeth the *furnace of temptation*, whereby a man is tried in this life.

k Bern. *serm. de Lig. san. Stipul.*

l Lib. 2. *aduers. Iovin.*

m Pag. 78.

*Iab.* The fathers may sometimes <sup>m</sup> bring places of Scripture, which haue other sence, yea perhaps the sence that one or other doth giue may not be the best, which is to erre according to the *Analogy of place*, not of faith.

*Ma.* The Knights answer is not yet refel'd. If the Doctrine of true faith depend vpon the soliditie of exposition, it cannot be but they, who may erre in the *Analogy of exposition of place*, may likewise faile in the *Analogy of faith*. *La so fudamine nutat Tota dom<sup>o</sup>.*

n Ibid.

*Iab.* This Distinction you <sup>n</sup> vnderstand not: when manie Fathers of the Church agree in the same exposition of

of Scripture without the contradiction of anie, the same is to be thought the undeniable sence of that place.

Ma. The Doctrine of the Romish Church is far more strict then you seeme to allow: If the credit of the *Ihesuite Chausius* may beare any sway, you are to stand to that exposition of Scripture (and that vpon oath) which is *Secundum unanimum consensum Patrum*, whereas you content your selfe with the agreeable consent of manie *P* Fathers in the same exposition of Scripture. How you will auoid perjurie or what time you had need take, to the making of a Sermon, following this rule, I referre me to your most serious and sober thoughts: he had need haue a good Librarie that will auoid the censure of your Church; yea he may perchance burne all his bookes, before hee shall see them agreed. In this point wee will giue allowance to your position, hauing produced more demonstratiue authorities for the nullifying, then you for the ratifying of Purgatorie. I confesse it will bee no easie matter for vs to prooue a contradiction in the exposition of the place, especially amongst those who neuer heard of that Commentitious figment: for how should they gainsay that which was not so much as questioned in the more Ancient times? It sufficeth vs that your sence hath no generall iustification in neyther of your grounds, which are otherwise interpreted by the most, and not peremptorily paraphrased for your purpose by anie of the best ranke.

Iab. Caluins *q* *Arianizing wit (though bee may find some plausible evasion) cannot be excused of heresi-*

*o* Profess. orth.  
*fid. 5. 37*

*p* *Ad quem ibimus?*

*q* Pag. 70

call rasheſſe, who dareth expound this text of Scripture *Ego & Pater unum ſumus*, I and the father are one, of unitie, of conſent, and will, not of nature, and ſubſtance; adding that the Ancients did abuſe the ſame, to prove the conſubſtantialitie of the Sonne of God. Seeing the uniſorme conſent of Fathers haue canonized that meaning of the words, he cannot be a true Chriſtian, that will not (neither was Caluin that did not) ſubmit his Iudgement thereunto.

*Ans.* May the Fathers, to prove this or that Catholique veritie, bring in places of Scripture that haue other ſence, you maie the ſence that one or other doth giue not bee the beſt, though the Doctrines thereby proved be true? then iudge how baſe and iniurious an imputation you lay vpon Caluin, fetching him by force within the compaſſe of hereticall Arianisme, (who was euermore moſt aduerſe to that viperous brood) hauing no other crime to challenge him withall, beſides a religious modeſtie in forbearing to rack a parcell of Scripture for the vttering of that euidence, which was more naturally deputed to the deliuey of other places. The ſacred writ is ſo plentiful in proofes for the confutation of that diuellish ſurmiſe, that hee held it no good diſcretion, to rayſe a ſuſpition of penurie or doubt, by inſiſting vpon that, which (being not fully pregnant) might bee auoided by the indifferent ſence of another claufe, where the ſame phraſe did occurre. You may as well challenge Bellarmine, Valentianus, and other Iheſuites, who in their Treatiſes concerning the Trinitie, doe not approoue of manie interpretations of Scripture, which were by the



the Fathers (somewhat too liberally) produced, against the same Heresie of *Arianisme*. As for the place now questioned, the judgement of *Caluin* is, that the word *unum* cannot absolutely euince an *Indiuidual vnitie of Essence*, because in the sevententh of *Iohn vers. 22*. Christ prayeth vnto his father concerning the elect, that *they may be one as we are one*, where the word *unum* cannot inforce an vnitie of Essence in respect of the elect, and therefore not inferre an Indiuiduall vnitie in respect of the father. This Inducement of *Caluin* thus grounded vpon *Analogie* of Scripture, doth at least acquit him from your Taxation of *Rashnesse*. Might it stand with your leasure to peruse his diuers confutations of *Arianisme*, you should find him plentifull in alleadging manie other more direct places to that end.

*Iob. Hee cannot bee a true Christian that would not submit his Iudgement to the vniforme consent of the Fathers.*

*Ma.* This is your vsuall ostentation, this is one of the bombasted Articles of your new *Romish* faith. If this may be allowed as the touchstone of Christianitie, all the sort of you will soone appeare to bee most professedly periured aboue all other Votaries in the world. There are diuers places of Scripture expounded with vniforme consent of Fathers (in cases of no small moment) which are at this day rejected by your Church. When you pull out this beame of Periurie out of your owne eye, you may with better licence point at the mote of *Rashnesse*, which you cast vpon *Caluins* brow.

*r D. Maria. de  
Iurisdict. part. 4.  
pag. 273.  
Maldon. com. in  
Mat. 19.  
Platin. in Steph.  
vita.*

*Iob.*

f Pag. 71

*Iab.* The vniforme consent of Fathers <sup>c</sup> doth not require that euerie one, none excepted, should expressly teach the same Doctrine, (for then scarce in anie point could this vniforme consent be proued) seeing all write not of the same point, but it sufficeth that manie haue taught it without the contradiction of the rest: and such is the exposition of this place for Purgatorie, and for the dead in the next world.

*Nick.* O how curious the Doctor is in his limitations and preuentions! hee would haue made a good Lawyer, able to set all his neighbours together by the eares: Hee is content to chop Logick with you by the clocke; but to keepe himselfe from pulh of Pike, he sets a dead hedge, and a double quicke-set in the way. When he boasts of vniforme consent, hee meanes not euerie father, none excepted; when hee speakes of teaching, he supposeth it may be collaterally, and not expressly. Besides he would haue you learne, that all who expound the same place, doe not write of the *same point*. Nay more, if the corruptions of latter times haue put a Quillet vpon any learned mans pen, vnlesse it bee contradicted by the writers of former ages, (who did not so much as suspect any such vnatched Nouelties) it must passe as currant not to be opposed without the tincture of heretical *rashnesse*. This I take to be the project of *Iabals* mazed speech.

*Ma.* By my white Staffe (the earnest of my neighbours loue, and the Ensigne of mine office) well noted. He would lead vs into a Labyrinth, and wor you what? the taile of his assertion sauiors more of absurditie,

ditie, then the whole bodie thereof, which you haue anatomized. *viz.* Such is the exposition of this place for Purgatorie, and for the dead in the next world. Such is the exposition of the place so spectrically rayfed, and so dubitatiuely propounded by the Interpreters themselues, and so thwarted by a whole Iurie of Catholike Doctors (euen of the Latin Church) that it affordeth no settled aboad for his future Remission to repose it selfe.

*1.b.* S. Chrysostomes exposition is <sup>e</sup> not contrary to this, for first it is not sure & certain that vniuersally al such sinners are punished in this world, many times they flourish, prosper & spend their whole lines in great Iollity, as diuers persecutors, Sodomites Apostates, haue done, which the K<sup>t</sup>. names as sins Irremissible, & calls their autors sinners in grain. Besides sin neuer to be remitted, is more then to be punished in this world & in the next: for as S. August. <sup>u</sup> saies, one may be punished both in this, and in the world to come, and yet haue his sin forgiven at last. The meaning then of S. Chrysostome is, they shall be punished in this world without pardon, and in the next world likewise without remission.

*Alin.* Master Rachil you haue made so worthie a speech, that I know not whether I should admire the volubilitie of your tongue, the sublimity of your spirit, or the quintessence of your witte: first because you would haue somewhat to saie, you enforce vs that S. Chrysostomes exposition is not contrarie to this; where as it was only related as a different sence, wherewith you might well haue contented your selfe, for as much as so worthie a father, and so faithfull an Interpreter, did therein discover not so much

<sup>e</sup> Non effugient panam.

<sup>u</sup> Pag. 71

x Infidelitas  
ipsa poena mag-  
na est sibi.  
Gorran. in 3. cap.  
1027.

y Aug. de Ciuit.  
Dei. li. 21. cap. 13  
z Pag. 72  
Etiam in hac  
quidem vita  
mortali purga-  
tori as penas esse  
confitemur.  
Aug. de Ciuit.  
Dei. lib. 21. c. 13.  
a ἐποχὴς ἐκ τῆς  
αἰωνίου πένεως.

as a glimpse of forgiveness in the after-world, which (no doubt) had it been so necessarily obvious as you pretend, he would in no wise have omitted. Secondly, whereas Saint *Chrysostome* sayth that *some capitall Malefactors are both tortured in this life, and tormented in the life to come*, You are so saucie as to instruct him, that this is not vniuersally true, which if it hold in any (as no probabilitie can exempt those Blasphemers, in whome our Sauour instanteth, at least \* from the griping of an vnquiet Conscience) the fathers distribution must not bee subject to your checke. Thirdly, such is your quaint conceit that you taxe him for comming short of our Sauours sence, Sinne neuer to be remitted is more (say you) then to be punished in this World and in the next: which is as much as if you should say, *Alas good Father Chrysostome* where is now thy Eagles eyes, wherewith thou wast wont to penetrate the most abstruse mysteries? how farre art thou vnlike thy selfe in thy Commentarie vpon this place? Shall y *Virgil* and *Plato* by the light of nature find out a Purgatorie, and are thy eyes so dimme not to discern it in this *Disiunctiue*? What will become of z Purgatorie-Clemencie if *nec in hoc seculo nec in futuro* be thus senced. Hadst thou written thus vpon *Marke 3. 29.* \* it had been somewhat tolerable, but in ouerslipping such an opportunitic of backing vs in the principall ground of so gainefull a position (to say the truth) you were not well aduised. Thus vnkindly, though more couertly, doe you handle Saint *Chrysostome*.

Nick. Hee makes some part of amends with his new

new-found distinction. *The meaning of Saint Chrysostome (if his word may bee taken) is this: They shall bee punished in this World without pardon, and in the World to come likewise without remission.*

*Ma.* I haue read of certaine Mariners, who vpon extremitie for want of ropes, were faine to shauē a companie of women, and make Cordage of their haire. To the like exigent is the Doctor driven. For want of better tackling, hee hath shaued a bald Fryar to borrow the threads of a silly Distinction, which he hath trimmed without skill, and applied without art.

*Nick.* What difference is there I pray you betweene Skil and Art?

*Ma.* As much as betweene Pardon and Remission. The Doctors memorie is answerable to his wit: Erewhile hee said, *It is not sure that vniuersally all such sinnes are punished in this World:* now he recants, saying *They shalbe punished in this world yea without pardon.* And to make vp the rime he addes, *In the next likewise without remission;* as if some sinnes (not before forgiven) were then remitted, which is the point now in question. Is not this a neat Extinguisher?

*Iab.* The Knight hath a distinction deuised by himself or his Ministers: which he opposeth against our Catholike exposition. He will grant <sup>b</sup> sinnes pardoned in the next world, and yet not yeeld one pennie to our Purgatorie boxe. In this world (sayth hee) sinnes are fully pardoned, quoad remissionis applicationem, and the selfe same sinnes shall be pardoned in the next World, per Remissionis promulgationem. This hee thinkes is the five fingers which

b Pag. 71.

will carrie away the sette from the Fathers. Yet I dare say a man that hath beene conuersant in the Scriptures, will iudge it no better then Noddie.

*Ma. Quod facis Ingrato perit.* Your friendly Nod well requites the *Knights* courtesie. His Aduersarie was desirous to conclude out of the former ground, that *Some sinnes were remitted in the world to come.* This *Sir Edward* (for quietnesse sake) was content to admit with the most fauourable construction hee could possibly finde: acknowledging that as sinnes are here loosed by vertue of the *Keyes*, through the particular application of the generall promises; So at the restauration of the bodie in the last day, the pardon formerly granted shall take full effect, through the promulgation of the last joyfull sentence. As it is here sealed to the conscience, so shall it there be published to the World. This he proueth by the rule of contraries: the vnbeleeuing Reprobate is <sup>c</sup> said to be condemned <sup>d</sup> already, yet at the time of his dissolution, he is awarded his paine, nor can it be denied by any one acquainted with the Diuine Oracles, but that hee shall receiue a further condemnation at the generall Doome, when it shall bee said, <sup>e</sup> *Discedite à me Maledicti in ignem eternum.* In like manner though the Belceuer bee here redeemed by the blood of the immaculate Lambe, yet his Sauour speaking of the last day, tels him that his <sup>f</sup> redemption draweth neare. And as *Saint Paul* sayth, <sup>g</sup> *Wee that haue the first fruites of the Spirit, doe euen sigh wayting for our adoption, euen the Redemption of our bodie.*

c Iohn.3.v.18.  
d Per excusa-  
tionem vel prop-  
ter certitudi-  
nem. Gorran.

e Mat.25.41

f Luc.21.28.

g Rom.8.23.

Min.

*Min.* The Doctor speaks better then hee is aware in terming this distinction the *five fingers* : For the hand of Gods mercy (whereunto it hath reference) in extending grace to his chosen children hath five fingers indeed. First, there is *Salus decreta*, the pardon decreed in the eternall Counsell of God. Secondly there is *Salus oblata*, Grace offered, in the ministry of the word: Thirdly, there is *Salus recepta*, the Pardon received, by faith, which is the gift of God. Fourthly, there is *Salus obsignata*, the Pardon sealed, in the due Administration of the Sacraments. And lastly there is *Salus consummata*, the pardon proclaimed, at their perfect admission into eternall blisse. All these fingers doth the Lord ordinarily lay on the heads of his elect, before they can be throughly blessed.

*Iab.* <sup>h</sup> You preach very learnedly as you thinke, though God knowes to little purpose. You can bring no expresse testimony of Scripture, that may giue the least colour or probability to this your new fancy.

h Pag. 73.

*Min.* The purpose I confesse suits not with your humor, which debarres it not from agreement with the truth : My drift was to let you vnderstand that there belongs <sup>i</sup> more to the absolution of a penitent, then you seeme willing to conceiue ; As his finnes are loosed on earth, so shal they be loosed in heauen. Our pardon is fully and absolutely purchased <sup>k</sup> before wee were, and it is ours potentially in the purpose of God, who hath decreed to giue it vs : but as it is not sealed vnto vs actually till wee beleeeue, so neither do we fully and plenarily receiue the benefit and effect thereof, till our bodies shal arise at the

i Nunc recreamur continuo  
iuuamine medicaminis, tunc  
fruemur aeterna  
plenitudine san-  
nitatis. Fulg. de  
Prædest. ad Ma-  
n. mum. lib. 1.  
k Agnus occisus  
ab origine mûdi.



l 2. Theſ. 1. 20.

m Reu. 20. 12.

n Rom. 2. 16.

o 2. Cor. 5. 19.

p Rom. 2. 5.

q 1. Iohn. 3. 2.

r Pag 72, 73.

ſ De prædeſt. ad  
Monimum. lib. 1.

t In Pſal. 36.

great and generall day of the Lord, <sup>1</sup> When hee ſhall come to be glorified in his Saints, & to be made marvellous in all them that beleue; When the booke of <sup>m</sup> life ſhall be opened, and when God ſhall iudge the <sup>n</sup> ſecrets of men by Ieſus Chriſt. Though wee haue heere <sup>o</sup> λόγον τῆς καταλλαγῆς. The word of Reconciliation, yet are we further to expect <sup>p</sup> ἡμεραν ἀποκαλύψεως the day of declaration. Now are we the ſonnes of God (ſaith <sup>q</sup> Saint Iohn) but yet it doth not appeare what we ſhall be.

*Iab.* This is a new deniſe not back'd by: the authority of any Father, which therefore may iuſtly be ſuſpected. <sup>r</sup> If all ſinnes muſt haue double pardon, one in this world, another in the next, why ſhould not all ſinners haue a double condemnation, one in this world, another in the next?

*Min.* The pardon is one and the ſame, the difference is onely in the manner and time. *Quod nunc ſancti credunt, tunc uidebunt*, ſaith <sup>ſ</sup> Fulgentius. That grace and mercy which the Saints do now beleue, they ſhall then heare and ſee. And againe, *Iſte eſt in homine ordo diuinae redemptionis &c. Vt nunc iuſtificatus credat quod tunc glorificatus accipiat*. So that beſides that aſſurance of Remiſſion, which we call *pignus iuſtitia*, the pledge of righteouſnes, there is alſo that which S. Paul ſileth *Coronam iuſtitia*, the Crowne of Righteouſneſſe, which is yet reſerued for vs in the heauens. S. *Auguſtine* cōmenting vpon theſe words of the *Pſalmiſt* *Educat quaſi lumen iuſtitiam tuam*, He will bring forth thy righteouſneſſe as the light, and thy Iudgement as the noone-day, hath theſe words: *Modo abſcondita eſt iuſtitia tua. In fides eſt, et nondum in ſpecie*. Thy righteouſneſſe (which preſuppoſeth Remiſſion) is now hidden, apprehended

hended by faith, and not as yet by sight. *Nondum vides quod credis, cum autem caperis videre quod credidisti, tunc educetur in Lumine iustitia tua.* Thou dost not yet see that which thou beleueest, but when thou shalt begin to see that which thou hast beleened, then shall thy righteousnessse (formerly apprehended) bee brought forth in the light. *Promissorem adhuc tenes, exhibito rem expectas.* To make this point yet more cleere, hee proceedeth in this wise. *Quale sit iudicium tuum adhuc non apparet: In isto saculo quasi nox est; Quando educet iudicium tuum velut meridiem? Cum Christus apparuerit, vita vestra &c.* What thy iudgement is, yet it appeareth not: In this world it is as it were night, when will hee bring forth thy iudgement as the noone day? when Christ your life shall appeare. This is one of those reasons which the <sup>u</sup> Fathers alleadge why there should be a generall Iudgment, notwithstanding the particular doom which the soule receiveth at the houre of death; that so the sentence of *Benediction*, and *Malediction*, which was before private and in part, might be then more generall and complete. Have you forgotten S. *Augustines* ground? <sup>x</sup> *Quadam divina vis aderit* (saith he) *qua fiet ut cuncta peccata in memoriam reuocentur.* There will be a certaine diuine power, by which we (euen y the elect) shall be then put in mind of all our sinnes. Wherefore seeing sinnes formerly cancelled shall bee there remembred and <sup>a</sup> published, it is no new fancy to thinke that the pardon formerly graunted shall bee then also publicly ratified and acknowledged.

*Iab.* You mistake your Card, and seeme not to know the very principles of Christian Diuinity. <sup>a</sup> That is not the

<sup>u</sup> Vide Thom. in Sup. 3. part. Qu. 88. Art. 1.  
<sup>x</sup> De ciuit. Dei. lib. 20. ca. 14.  
<sup>y</sup> Peccata iustorum apparebunt in Culo. Stel. in Luc. c. 31  
<sup>z</sup> Oportet ad hoc quod iusta sententia appareat quod omnibus sententiam cognoscentibus merita & demerita innotescant Thom. in Sup. 3. part. Quest. 87. Art. 1.  
<sup>a</sup> Pag. 74.

the day of mercy, but of iustice, to giue to euery man according to his workes, not to forgue any man his wicked workes. That shall not be the generall Gaole Deliuery as the Knight surmisseth, but rather then shall be the generall filling of the Gaole with all sinners, to be locked up in misery euerlasting.

*Ma.* The Gaole deliuery, of which the Knight speaketh, doth glance at your supposed Purgatory, which by your owne confession shall bee then broken and annihilated: Implying that this Implication of future *Remission* (if any) may rather be vnderstood of that generall publication of pardon, when your imaginary flames shall be cleane extinct; as if our Sauior had said, they shall neither haue the seale of redemption in this world, nor the sentence of absolution in the world to come. Besides if you be wel aduised, you may further remember that the Children of God shall then bee all deliuered from the <sup>b</sup> bondage and misery of this world, wherein they are imprisoned.

*Min.* But is that the day of *Iustice*, and not of *mercy*? remember the true *opposition* betwixt the *iust* and the *wicked*, and your opinion will be soone altered. In respect of the greater part, it is indeed a dreadful day of seuerer iustice, but if we consider the better part, it is the <sup>c</sup> glad some accomplishment of his most abundant mercy. Vnto those it is *dies terroris*, vnto these it is <sup>d</sup> *dies latitiae*: vnto those it is a day of *perdition*, vnto these a day of *Redemption*. Will he not then bee made maruellous in the free saluation of his Saints, as well as glorious in the deserued destruction of the wicked?

b ἐρκεσμενοι ἐν  
τῷ θανάτῳ  
τῆς μακαρίας.  
Αποκ. 7. v. 14.

c Luc. 21. 28.

d Esay 26. 19.

wicked. There is <sup>e</sup> laid up for mee (saith S. Paul) the Crowne of righteousnesse, which the Lord the righteous Iudge shall giue me at that day. <sup>a</sup> Gratia est et illa iusta retributio saith Fulgenti. That is also a work of Grace which belongs vnto that day. As we find our thoughts & accusing or excusing vs, so shall wee heare the Lord as-  
soyling or condemning vs. But not to quarrell about the word. I would gladly vnderstand why it should not be a point of as great iustice to proclaime pardon vnto them, vnto whom it was formerly granted, and by whom it was thankfully embraced, as to denounce sentence of death vpon those, by whome this profered mercy was so gracelessly reiected, Is it not as great Iustice in the Lord to ratifie his word in blessing the one, as in accursing the other. So that this publication of remission doth rather build vp, then destroy, the iustice and equity of the supreme Iudge.

*Iab.* It may <sup>h</sup> not bee tearmed a Pardon, but rather a Triumph, and victory ouer sinne. If the bare proclamation of Pardon may be tearmed Pardon, I see not why the proclamation of Baptisme may not be called Baptisme.

*Ms.* Are not your proclamations of Indulgences called Indulgences and Pardons? Is not a King said to come vnto the Crowne, when hee is proclaimed, though the day of his Coronation be deferred? Is it senselesnes to vse figuratiue speeches?

*Nick.* May <sup>k</sup> not they who are absolued in the Court of Conscience be afterwards pardoned in the exterior Court, by vndergoing publique penance and humiliation in the face of the Church for a sinne already forgiven?

<sup>c</sup> 1. Tim. 4. 8.

<sup>f</sup> Ad monimum lib. 1.

<sup>g</sup> Rom. 2. 15.

<sup>h</sup> Pag. 74.

<sup>i</sup> Vid. Mat. 21. 25.

<sup>k</sup> Pag. 75.

1 Ibid.

*Iab.* Those <sup>1</sup> sins were not fully forgiven, the penalty of this disgrace being still reserved: so that your exposition crosseth the whole course of Scripture, not having any congruity with the phrase thereof.

m De purgatorio.

*Min.* How great a stranger would you seeme to bee in Bellarmines workes? Will it, please you to take notice of his Thesis? It is this; *m Culpâ remissa manet pœnaluenda.* Though the fault be remitted, yet is the punishment to be sustained. Take away this, and what colour can you haue for the defence of Purgatory? this your answer puts the nose of your Priestdome clean out of ioynt. When you absolue a penitent, inioyning him satisfaction in way of penance, whether are his sinnes remitted before satisfaction, or not? If they bee not, how can you tearme your forme of Remission an absolution? If they bee remitted, then may sinnes be forgiven, and a kind of penalty still reserved. Choose whether part you will; If the first, you haue answered nothing. If the second, you haue thwarted your owne solution, and answered more then you would.

*Nick.* As farre as I am able to conceiue, the point in question may fitly bee explicated thus. A King out of his royall compassion, first granteth, then signeth the pardon of a malefactor: yet doth the party remaine in durance, and vndelivered, till the same be published to the Country, at the Assizes: when it is publicquely read, doth not the Iudge say to the Prisoner at the barre, Lo, heere the King gives thee thy pardon, though it were vnder seale some moneths before? Nay doe not they who are vnacquainted with

with the Kings former grant, when they see the bolts and fetters stricken off, vse wordes to this purpose, This fellow hath his pardon, or else he had bin trusted vp amongst his Mates at the last execution? So likewise an Apprentice, at the expiration of his years is free by couenant; yet is hee not so taken by the Company, neither may hee set vp Shoppe for himselfe, till he be entred into the Hall-booke, at which time he is said to be made free. Will you say therefore that th'one had three pardons, or th'other two freedoms? As the pardon, so also the freedom is but one. One and the same act, keepes one and the same denomination: though it bee differenced by more or lesse perspicuity of circumstances, as of time and place. I see no reason why that should be vnapplicable to the consummation of any thing, which is attributed to the Initiation thereof.

*Min.* Trust me truly, *Nick* speakes to good purpose, marry you must not vnderstand him of such transient acts, as are both begunne and finished at once without any possibility of Iteration. As for example, a man aged thirty yeeres cannot properly be said to be then borne, because there is no possibility of a second naturall birth; neither may a true Christian man formerlie initiated with the Sacrament of Baptisme, bee afterward said to bee at anie other time sacramentally baptized, because one and the same person is onelie once capable of that sacred rite. Of these and the like wee speake onelie in *praeterito*, that such a one was borne and baptized. But in such permanent acts as may be repealed, renewed, or ei-

n Ezech. 18. 24.

o Si nulla pec-  
cata remitteren-  
tur in iudicio  
illo nouissimopu-  
to &c. Aug.  
cont. Iul. lib. 6.  
ca. 5.

p Pag. 75.

q Pag. 75. 76.

either in matter or manner, by a proceeding pro-  
gresse perfected, the case is otherwise: they retain  
their prime denomination, till they attaine their  
full end and consummation. Of this kinde were  
those instances, which the Groome deliuered, ve-  
ry agreeable to the *Remission* of our sinnes, for  
which we are euery day petitioners: yea oft times we  
deprive our selues of the benefit of our former  
pardon, and then our suit is to haue it againe confir-  
med. In a word, the world can take no certaine no-  
tice of euery particular mans spirituall estate, wher-  
fore the publication thereof is reserued to the great  
and generall day, ° when the hand-writing which  
was against vs shall be euidently scene to be cancel-  
led, and our enlargement from the power of sin and  
Sathan fully accomplished:

*Iab.* Such windings and turnings the Knights Mini-  
sters haue taught him to elude the force of Christs  
words. ¶ And to the end you may the better perceiue  
his precipitation in censuring our former deduction as  
Nody, and that the force of our Argument may more ap-  
peare, I will particularly examine his Cauils.

*Nick.* Now is Dame Purgatory giuing vp the Ghost,  
oh how she stareth, panteth, strugleth, and gaspeth,  
as vnwilling to leaue the world: when this pillow is  
pluck'd from vnder her head she wil be soone out of  
her paine. Good Doctor speake not so lowd, lest yo  
call her againe into a second, and more fierce agony.

*Iab.* His first assaults is by examples. A q Kentish Gentle-  
mañ (saith he) not purposing to make his heire a great Clark  
saith thus, My eldest Sonne shall neyther bee Student in  
Oxford



*Oxford nor Cambridge; were not hee an excellent Artift that should thence inferre, Ergo some of his other Sonnes shall goe to Cambridge? Or if he should say, My Sonne shall neyther bee Schollar in Eaton, nor Fellow of Kings Colledge: were not hee out of his wits that should hence conclude, Ergo a man may be Fellow of Kings Colledge: that was neuer Schollar of Eaton?*

*Ma.* Amongest millions of stones and faces, tis impossible to finde two so a like, that there shall bee no difference. Similitudes are not of equall size in cuerie part, tis sufficient if they agree in the maine scope. What can bee more pregnant to shew the folie of your Deduction? The two English Vniuersities, answere the two Worlds, the Gentlemans speech is only touching his eldest Sonne, as our Sauiours assertion touching one kind of sinners; the Inference concerning his other sonnes is against art, your Consequence touching other Sinners (being no part of Chriits scope) cannot free it selfe from vn-mannerly intrusion.

*Iab,* He shewes <sup>f</sup> himselfe such an excellent Artift that he brings examples that make against his purpose. For the Kentish Gentlemans speech that his eldest Sonne shall not be Student in Oxford or Cambridge, nor Schollar in Eaton, nor Fellow of Kings Colledge, though it doe not import, that eyther his second, or third, or fourth Son shalbe Student in Cambridge, or Fellow of Kings Colledge, yet this doth follow, that some youths may and vse to be students in Cambridge. some men Fellowes of Kings Colledge, else it were foolish to make that speciall exception against his first Sonne, which is generall to all other mens children.

*Ma.*

<sup>r</sup> Being against the foundation.

<sup>f</sup> Pag 79.

*Ma.* See how your wit runnes a wooll-gathering! while you seeke to contradict the Knight, you giue euidence against your selfe. The immediate question betweene the Knight and his Aduersarie in this place, was this: Whether the wordes of our Saviour in this Scripture, did necessarily imply forgiveness in the World to come, touching sinnes of a lesser growth and degree? You answered to a speech of like nature, that it doth not import, that his second or third sonne, &c. shall bee Student in *Cambridge*: which is all one as if you should say, Our Saviours speech doth not determine that Sinners of another nature shall be forgiven in the world to come, which is as much as we craue.

*Iab.* Yet this seemes to follow, That some youths may and use to bee Students in *Cambridge*, &c. else it were foolish to make speciall exception against his first Sonne.

*Ma.* Though it bee true that there are Students there, yet it doth not necessarily follow, from the Gentlemans speech: for hee might send his sonne to bee a Student in *Queenborow Castle*, or any other place, where the Artes were neuer read before. Indeed if there were no such place as *Cambridge*, then his speech might haue seemed absurde. So likewise it followes from our Saviours speech that there is a world to come: but that other sinnes (not formerly remitted) shall bee there forgiven, you confesse it doth not import.

† Ibid.

† *Iab.* Should this Gentleman say, † My eldest Sonne shall not be an *Vniuersitie* Schollar, neyther in *Oxford* nor in *Queene-*

*Queenborough Castle, were not his speech absurde? Why I pray you, but because Queenborough is no Vniuersitie?*

*Nick.* You meane when my Master is away: but I can tell you when he is there, you would sweare it is a little Vniuersitie. I may speake it to my credit, I haue often wished those bookish Disputants a good way off, their arguing hath made vs wait so long for our dinner. And when they are risen, it is one bodies worke to runne vp and downe with Bookes to set them agreed.

*Ma.* Tis well done *Nick*, to stand *pro aris & focis*, Had we a good Towne-stocke, thou shouldest haue a pension, for thy good spoake.

*Min.* Nay listen a while to the Doctor, ( who was neyther an Vniuersitie Scholler in *Oxford, Cambridge, nor Queenborough Castle* ) how doth hee conclude? *Werem the speech* (sayth hee) *absurde, seeing Queenborough Castle is no Vniuersitie?* as if there were no difference betweene a Horse-Mill, and a Mill-Horse, betweene a specificall difference crossely applied, and an accidentall attribute figuratiuely continued. The absurditie of your speech fauours of the *Mint*, where it was coyned; yea it hath little or no agreement, with the phrase in hand. For there is a necessarie succeeding dependance, betweene this world and the next; which is not to bee found betweene *Oxford* and *Queenborough Castle*: wherefore the Negative is most improper in th'one, which is tollerable and significant in the other. Yet ifanie man should so speak, weare probably to vnderstand, that

that he had no intention to make his sonne an *Academick*, yea scarce a Countrie Schollar, seeing *Queensborrough* is no place of note destinated for that purpose. So when our Saviour sayth, *It shall neyther bee forgiven in this world, nor in the world to come* (which is not found capable by the Scriptures prerogative, of any such effect) it is plaine, his intent is, that it shall not be forgiven at all; neyther doth it imply, that other Sinners are there to be forgiven, as you would wrest the sence, contrarie to your former acknowledgement.

u Pag. 77

*Iab.* Except there bee <sup>u</sup> some remission of sinnes in the World to come, the speech of Christ should be sencelesse, and absurde against one sinne, that it shall be remitted neyther in this world, nor in the next, except some sinnes may be remitted in the world to come: wherefore to make the speech of Christ discrete and wise, we must needs grant, that some sinnes are pardoned in the world to come.

*Nick.* *Ilque reditque viam toties.* This is right *Sellengers round*, forward and backward. A great Horse that could trot the Ring so well, were worth much monie. The speech indeede cannot but bee discrete and wise, if it come once to your making.

x De Purgatorio. cap. 13

y μετάνοια.

*Min.* Hee paceth foot by foot after <sup>x</sup> *Lenfau*: his wordes are these; *Wee say that Christ did not use this distribution lightly ridiculously, or without weightie reason.* And wee say that hee speakes figuratively, grauely, and pathetically, y aggrauating the sinne by th'eternitie of remediless punishment: excluding it

it from the present remission, which is incident to other sinnes, and debarring the person so obnoxious from the hope of future joy, which other sinners after their timely repentance are to receiue. It is no vnusuall thing in the Holy Scriptures to put the cause <sup>z</sup> for the effect; wherefore seeing there is no other place to warrant your construction, I am the rather induced to thinke, that *Remission* is here put for the fruit and effect thereof, which is *peace of conscience, joy in the Holy Ghost, and exemption from penaltie*; of all which this notorious sinner is pronounced vn-capable, partly in this, and partly in the next World, which is a sufficient disparitie, differencing him from others which enioy both. Wherefore the last clause in our sence, is not superfluous and sencelesse, as you deeme: seeing it extendeth it selfe to a further effect of the former *Remission*, whereof the Blasphemer hath no hope.

z Ezech. 36. 27

*Ma.* Were the speech sencelesse, if one should say, that the Doctor buildes Castles in the Ayre? The speech is vsuall amongst the wisest men: should hee not then shew himselfe a worthie Logician, hence to conclude, *Ergo* materiall Castles may be built in the Ayre, or else the phrase cannot be discreet and wise? If borrowed Elegances were literally, and properly to be construed, then vnlesse the skie fall, wee should haue no Larkes, because the *Proverbe* sayth, When the skie fallles wee shall haue Larkes. This Doctrine would haue driuen the Larke-taker to seeke a new occupation: and then your Ladies could not say by experience, that the pestle of a Larke were better

T

than

then the whole bodie of a Kite.

*Nick.* Doe you not thinke that the Doctor was lap'd in his Mothers smocke? he is so womanish, that he will neuer giue ouer, till he haue the last word. I had thought my master had giuen him his Belly full, when hee tolde him that *Theomifus* should bee his Schoole-master, neyther quicke, nor dead; which speech he would not haue so to bee vnderstood, as if Lectures were read to men when they are in their graues.

a Pag. 84

*Iab.* The <sup>a</sup> example to illustrate the matter, though it be not against the Logicke hee got in Paruies, yet it would not besecme the mouth of wisdom: to mee it seemes a spice of Blasphemie, for him to bring his phrases, which hee confesseth are neither in moode nor figure, to declare the speech of Christ, whose wordes are in number, weight and measure.

*Ma.* Tis true; Quot apices, tot sententia. Euerie syllable issuing from the Word of Wisdom is a sentence. Yet doth hee not alwayes deliuer his minde in explicite Syllogismes; neyther doth moode, and figure, still attend the most sanctified and industrious penne. But if it be blasphemie for a man to bring his own phrases to declare the speech of Christ, then is *Lyra*, with the rest of your *Cherubicall* Expositors, to be put in silence: and why? forsooth it is blasphemie to declare Christs speech, by their owne phrases and consequently the Doctor when hee hath reade his Text, must come out of the Pulpit, and play least in sight, right mumme budget, making vp the rest with signes and faces, for in no hand must hee declare  
Christis

Christs speech with his owne phrases.

*Nick.* Did I not tell you that Purgatorie was almost at the last cast? When hee hath no other euasion, then hee cries Blasphemie, VVee maie now sit downe, and decline *vittus* throughout all cases.

*Min.* Nay it will be to our disaduantage, to giue him time to breath, let vs rather spurre him this question, *What sinnes they are which are forgiven in the world to come?*

*Iab.* They are such as were not <sup>b</sup> formally, fully, and perfectly pardoned in this life: for the sinnes that were wholly pardoned in this Life, need no Remission in the next.

*Min.* See how you are ensnared in your answer. Dare you stand to this? Then I demaund when you absolue a man vpon his death-bed, now giuing vp the Ghost, and guiltie of mortall sinnes, whether, (when he is dead) can he be suiect to Purgatorie torment or not? If he may, then is your Priestly absolution no formall remission of sinne, euen by your owne ground. If he bee not, then doe you vterly quench the fire of Purgatorie: for how shall hee bee punished, that had his sinnes before *formally, fully, and perfectly*, remitted? You haue no shift, except you will say that *Sinnes mortall* are translated into *Sinnes veniall*, and that eternall punishment belonging vnto mortall sin be changed into *temporall*, which you count proper vnto *veniall* sinnes. But this were to ouerthrow the Law of God, which cannot but judge that to be mortall, which is mortall, and accordingly award punishment eternall.

T 2

*Iab.*

b Pag. 77



c Pag.79

*Iab.* Out of <sup>c</sup> the former text of Scripture it is gathered clearly that some finnes are remitted in the World to come, but what those finnes be, veniall, or mortall, likewise the manner of the pardon, whether it be according to the sinne, or penaltie, or both, cannot hence bee proued: but out of other passages of Gods word, these verities are to bee searched.

*Nick.* Hee sends you to seeke a needle in a bottle of hay; by like hee thinkes you want worke, you may doe well to dismisse him to make this search himselfe; when hee hath found these verities, hee shall haue audience; in the meane time let him make a Syllogisme in Celarent.

*Ma.* Honest *Nick*, I will owe thee a pound of thanks, for an ounce of patience; perhaps hee hath somewhat else to say, touching the Knights other Logicall assaults.

d Pag.78

*Iab.* Hee <sup>d</sup> thinkes to put vs to a plunge, by returning our Paralogisme (as he termeth it) upon vs.

e Lett.pag.34

*Min.* Thus <sup>e</sup> he disputeth. The sinne against the Holy Ghost shall neyther bee forgiven, quoad culpam, aut quoad panam, in this World, nor in the World to come: Ergo, according to your Logicall inference, the text equally intending both guilt and punishment, some mortall finnes shall be remitted & quoad Culpam & quoad Panam in the World to come. If you grant this sequel, you crosse the position of <sup>f</sup> Suarez, who tels vs that the remission of mortall finnes in the world to come cannot be understood as touching the guilt, but in regard of the punishment, and consequently display the inualiditie of your owne Collection.

<sup>f</sup> Tom.4.Dif.45  
§.1.pag.557.

*Nick.*

*Nick.* Either now or neuer must *Iabal* shew of what house he comes; now one flash my noble spark. Hath all thy powder taken wet? what not one Iquib to make a Cracke?

*Iab.* He returnes arguments as children do stones they are not able well to lift, which they let fall on their head or foot.

*Nick.* Profoundly answered.

*Iab.* It is & not against the doctrine of our Church, that some sins are forgiven in the world to come, & quoad Culpam & penam, both according to the guilt of sinne, & the guilt of paine. Tea Catholique Diuines commonly teach that veniall sinnes are remitted in the next world, according to both guilts, though of mortall sinnes *Suarez* saith, that *Remissio mortalium*, the remission of mortall sinnes in the next world, cannot be understood, quoad Culpam, according to the sinne, but onely quoad penam, according to some penalty due vnto it.

g Pag. 73.

*Min.* If our Sauour speake as well (if not more plainly) of mortall as of veniall sinnes, then the conclusion according to your maner of deduction must indifferently hold, touching mortall sinnes, in both guiltes, which seeing *Suarez* doth deny, it sufficiently bewraies the vanity of your partiall inference. It had beene your better course to haue denied *Suarez* authority: for by yeelding that the guilt of punishment remains in mortall sinnes, to bee done away after the remission of the guilt of sinne, you vn-say that, which is yet scarce out of your mouth, viz. that sinnes formally pardoned in this life neede no Remission in the next. So that the stone doth now giue a

h Pag. 72

double bound vpon your pate, weakening the force of your inference, and discountenancing the doctrine of your Church; for if the sinne bee remitted in the next world, you confesse it was not *formally* forgiven, in this present life. It would trouble *Sisyphus* himselfe to roll away this stone.

*Iab.* Should<sup>h</sup> a young Gentleman say that hee will neither study in the Innes of Court, nor in the Vniuersities, one may inferre, except the speech bee sencelesse, that in both places studies are professed: but he that would inferre that Common Law is studied in Oxford, or Diuinity professed in London, were hee not absurd? So likewise the speech of Christ doth only signifie in generall, Remission in the world to come, not distinctly explicate the manner thereof, nor the quality of sinnes there purged.

*Ma.* What Doctor! will you take vpon you to declare Christs speech in your owne phrases? beware of blasphemy. But conceiue it aright, the case is not alike; for first you speake of two places; hee onely of one and the next world. Secondly these two places are knowne to be lyable to two different kinds of study, whereas you all confesse, that both the guilt of sinne and punishment are included in the latter part of our Sauours speech, touching the *Blasphemer*, which the Knight doth thus assume. That which is negatiuely spoken of that one sinne, hath, you say, a contrary reference to other mortall and veniall sinnes: but the sinne against the holy Ghost shall in neither respect be remitted in the world to come, Ergo, other mortall sinnes shall be then remitted in both, which your *Suarez* denieth: and so your like inference bleedeth

deth euen to death, with the bruiſe of this ſtone. If your young Gentleman ſhould ſay, I will neither ſtudy *Seton* nor *Ariſtotele* in *Oxford*, preſuppoſing that both were appointed to be read there; it might bee probably inferred, that other Students of the better ſort doe peruſe th'one, as well as the other.

*Iab.* Fain<sup>i</sup> would the Knight find ſome paralel in Scripture, to this ſpeech of our Saviour. For want of better, hee bringeth that of S.<sup>k</sup> *Mathew* concerning *Ioseph*, That he knew her not, untill ſhe had brought forth her firſt borne Sonne. If out of this place (ſaith he) wee ſhould come vpon you, Ergo he knew her after ſhe had borne him, you would thinke that bleſſed and holy Virgin irrecompensably diſparaged. And yet<sup>i</sup> we ſeemeth to imply as much.

i Pag.80.

k Cap.1.

*Ma.* With what due reſpect hee ſpeaketh of that choſen Veſſell, I referre the triall to his owne lines, which are the beſt witneſſes of his religious thoughts Farre was hee from giuing any countenance to the *Heluidian* Inference. Onely he propoſeth it to ſhew, that if Scripture ſhould be interpreted according to the firſt ſeeming bluſh, there would oft times ariſe an incongruous ſence, not vnlike this of yours, which is too ſeruile to the letter, without the warrant (nay contrary to the tenor) of the whole Scripture, which doth neither generally ſignifie any future remiſſion, nor diſtinctly explicate the manner thereof, nor the quality of the ſinnes that you ſuppoſe there to be purged.

l Pag.81.

*Iab.* Hee hath<sup>1</sup> one ſhiſt more, which is a rule of Logicke. *Quod de vno negatur, non ſemper de diuerſis affirmatur, et e contra.* His reaſon is this, *Poteſt idem predicatum de diuerſis ſubiectis predicari?* as thus, *Eos qui foris ſunt*

*sunt Deus indicabit ; And this is as true, Eos qui intus sunt indicabit Deus : Where subiectum doth differ, the predicatum beeing all one. Neither may wee argue thus, they are to be iudged of God; Ergo, not by the Magistrate: And yet you (saith he) sticke not to conclude thus. This sin is not remitted in this world, nor in the world to come. Ergo, some sinnes shall be forgiuen in the world to come.*

*Nick.* What flaw can you find in this?

m Pag. 84.

*Iab.* His <sup>m</sup> Logicall rule (though the examples where-with he declares it be childish) we deny not to be true, that what is denied of one thing is not therefore said of another : So by the rigour of Logick it doth not follow, that Remission of sinne in the next world is granted of some sins, when it is denied vnto one kind of sinnes.

*Ma.* This is all we aske, the Helena for which we haue so long contended. Why doe you then vse this kind of arguing, which Logicke the rule of reason disalloweth?

n Ibid.

*Iab.* It <sup>n</sup> followeth by the rules of prudence, because otherwise such a speech, though not false, yet should be idle and sencelesse, against rules of wisdom.

*Min.* Shall wee neuer haue done with your idle and senceles repetitions? The speech of Christ must bee idle and ° sencelesse, vnlesse it serue for your aduantage. Is it not rather rigour in you to take a *Predicate* as spoken of one thing not intended, because it is purposely denied of another? What *Father* hath feed you to sue a diuorce betweene the rules of *Logicke*, and *Prudence*, which would not willingly bee sundred? When did euer *Prudence* open her mouth to vtter that wherein the assent of *P* Logicall consequence

o Hæc ratio  
absurda videtur  
hominibus qui  
non intelligunt.  
p Hæc artem  
nunquam doctri-  
na christiana re-  
formidat. Aug.  
cont. Cræcon. lib  
1. cap. 20.

quence did not beare a part ? Should you thus answer in the Schooles, you would be hissed out (with your *natural* and *artificiall* q nose) for an *imprudent* and *irrational* Assle. I confesse there are great Mysteries (in their owne supernaturall essence) far above the reach of *Logick*; but in their deliuerance and conuicthance into our vnderstanding they are alwaies attended with one or other instrument of this Arte, which is *ᾠρῶνον ᾠρῶνον* the most methodical disposer, and faithfull est diuider of the most abstruse mysticall context. *Disputationis disciplina* (saith S.<sup>r</sup> Aug.) *ad omnia genera questionū qua in literis sanctis sunt penetranda, et dissoluenda, plurimum valet*: & in the latter part of the sentence he toucheth your compeers to the quicke, with this *Prouiso*, *Tantū ibi cauenda est libidinis, et puerilis quādā ostentatio decipiendi aduersarium*, which is the whole imployment of your Logical fragments.

*Ma.* You giue him this fatherly aduertisement in good time; for me thought I heard him very captious about the examples of the Knights ground, which he tearmed *childish*.

*Iab.* He talkes like a great Doctor when he hath an ignorant reader. Is he not a Nody Logician, a youg gamester in that Art, that cannot distinguish betwixt *pradicatum*, & *subiectum*, but taketh the one for the other? The *pradicatum* in his two propositions is not the same, the *subiect* beeing different, as hee saith, but the contrary, to witte, two different *prædicates* are spoken of the same *subiect*. The thing spoken is, Iudge of those without, Iudge of those within, which are diuers titles, *prædicates*, and properties; the thing of which it is spoken is

V

God,

q Pag. 85.

r De doctrin.  
Christi. l. 2. c. 31.

f Pag. 82.

God, one and the selfe same subiect, on whom both those titles light. And seeing Subiectum in a speech, is that which goeth before the verbe, Pradicatum that which followeth, the boyes of Eaton may serue to laugh him out of his willeffe bragging.

*Min.* Now doe I belecue you haue as little Logicke as Diuinity. Vnlesse you had a purpose to shew *Midas* his eares, and to be hooted out of your *Lions* skinne, I cannot see what should mooue you thus grossely to bewray your captious folly. The Knight propoundeth his proposition, as it lyes in the text, *Eos qui foris sunt deus indicabit*, which hee matcheth with another as true, and so placed, *Eos qui intus sunt Deus indicabit*. Now the question is, which is the *Pradicate*, and which are the subiects, of these two propositions. Let them bee Logically reduced as they lye, and then they stand thus: *u Ethnici sunt à x Deo indicandi; Christiani sunt à Deo indicandi*. Is not the *Pradicate* which commeth after the *Copula*, the same in both propositions? are not the *Subiects* (which goe before) different? Is it not spoken as well of those that are without, as of those who are within, that they are liable to the iudgement of one and the same God? The thing spoken is to bee iudged of God, which is one selfe-same attribute; the *Subiects* of which it is spoken are different, viz. those that are without, those that are within. If Iudging those without, Iudging those within, be the *Pradicates*, then are you to seeke a *Copula*. Wherefore you should first make your proposition Logically, according to the *y Propounders* sence, before you had passed for *ash* and *chil-*

*dis/bi*

*t* 1. Cor. 5. 13.

*u* Nomen ex pluribus vocibus combinatum debet ad unam simplicem vocem reduci.

*x* Or Subiiciuntur iudicio diuino.

*y* Interpretatio facienda est ex dicentis vel scriuentis primaria intentione.



*disb* a Censure. I confesse you may by a *Cripticall* disposition, and *Grammaticall* construction, turn the Cat in the panne, and change the places; which made the Knight adde *E contra*, to the propofall of his ground. But the former enunciation, as it was directly mentioned by the Knight, so is it more <sup>a</sup> proper; the Iudge being superiour to the thing iudged. Besides, the Knight did not so much direct his Reader to the placing and marshalling of the words, in the *Proposition*, as to their order and reference in *Argumentation*, implying that it is no good consequence to argue thus; *They that are without shall bee iudged by God, Ergo They that are within shall not be iudged by God:* because both are indifferently <sup>a</sup> *subiect* to the sentence of that great Iudge, whose Iudgement may be most truely spoken of them, as comprizing both within the generality of the verge thereof.

*Nick.* The Doctour is so studious in the rules of *Prudency*, that he is to seeke even in the *Principles* of *Logick*. Many a one talks of *Robin-Hood* who neuer shot in his bow: his meaning is to lead vs over hedge and ditch (right the *wild-goose* chace) that so by stooping to these trifles, wee might loose the sent of the question. Doth not my Masters ground, exemplified with these instances, nullifie your deduction?

*Iab.* He must take <sup>b</sup> to himselfe the Nody be laid upon our Exposition. That must needs bee the meaning of the words, which taken away, leaue them in an empty sound, void of graue, and full sence: the speech should be absurd, for want of sence or mystery should be expresse a truth in a *Disiunctiue* speech, one clause whereof is sencelesse; This

V 2

super-

*z. Propria praedicatio est, quando superius de suo inferiore enuntiatur.*

*a. Illud in propositione est verum et naturale Subiectum, quod extra propositionem in ipsa verum natura subiicitur*

b Pag. 85. 86.

superfluity of speech, wee take it a great blasphemy in you to suspect in the Doctrine of Christ.

*Min.* Wee hold it no superfluity, but rather a weighty enforcement of Diuine elegancy. Thus when the *Euangelist* speaking of Christ, saith *c* *Aperiens os suum docebat eos*, opening his mouth hee taught them: wee may not inferre, that a man may speake without opening his mouth, or else one clause is idle and sencelesse; the setting out of one and the same thing, in a diuers phrase, giueth a *d* weight to that which is spoken. *Vbicunque legitur Dominus aperuisse os* (saith *S. e* *Augustine*) *inspiciendum est, quia magna sunt quae sequuntur. Illud diligenter notandum* (saith *f* *Bellarmino*) *Consuetudinem Dauidis et aliorum Prophetarum esse, ut id ipsum bis repetant, ita ut una pars versiculi sit repetitio & explicatio alterius.* This is diligently to be noted, that it is the custome of *Dauid* and the other *Prophets* to repeat the same thing twice, so that the one part of a verse is the repetition, and explication of the other. This is an ordinary phrase in the Scripture to say, *g* *As long as the Sunne and Moone endureth.* May he hence imagine, that therefore the *Moone* shall endure after the *Sunne*? or shall we taxe the *Prophet* for a superfluous speech? *Id ipsum explicat verbis idem significantibus*, (saith *Bellarmino*) of the like. Hee expresseth the same thing in other words tending to the same sence. So heere when he saith, *nec in hoc saeculo nec in futuro*, the words do *Rhetorically*, and *Emphatically*, giue life vnto the assertion in the former verse, *viz.* *h* *Non remittetur*, it shall not be forgiven him: which this annexed *Disiunctiue* explayneth to signifie as much as *neuer*.

*Ma.*

*c* Mat. 5. 2.

*d* *Tantum magna & profunda sed aperta discimus.*

*Gouan.*

*e* *De Scrm. domini in monte.*

*f* *In Psal. 1.*

*g* *Psal. 72. v. 5.*

*h* *Mat. 12. 31.*

Ma. The Doctor I presume is not ignorant, that there were in those dayes not a few highly renowned *Saduces* who denied the *i Resurrection*, and by consequence any *after-life*. Wherefore the addition of the latter part, touching the *World to come*, were in no sort to be deemed idle, had it only reference to the abating of the courage of these *Heretikes*, who confining their *ioyes* and *sorrowes* within the compasse of this present life, were not like greatly to passe for any threat, which had no further *Extent* then the date of this World. Wherefore in this respect alone, it were no absurditie for our *Sauour* to giue them a Cooling Card, by letting them know, not only that there is a *World to come*, but also that their obstinate and wilfull *Blasphemie* shall bee there punished, without expectation of Remission, or hope of ease.

i Act. 23.8

Nick. Sir, you haue wonne the spurs, the Doctor is off the hookes, the nose of his Deduction is now set cleane awrie; the supposed *idlenesse* of the most Diuine speech, is demonstratiuely remoued; Purgatorie hath fetch'd her last breath. It is in vaine for the Doctor to froate the Key-cold Carcasse any longer. If he powre in a pint of *Doctor Stephens* water, it will not moue a joynt. Me thinkes I see the *Mortuarie Suffrages*, and moath-eaten *Miracles* lamenting about the coarce. Kind hearts; I thinke they are all agreed to <sup>k</sup> die for companie.

k Vnica defunctas tres continet urna sorores.

## CHAP. IIII.

*The Scriptures authoritie and sufficiencie warranted,  
against prayer for the dead, and other Ro-  
mish Traditions.*

a Pag. 90

*Iab.* **T**hat short and <sup>a</sup> pithie treatise, which  
the Knight sought to disgrace with  
froathie lines, alleadged for Purgato-  
rie the Custome of the Church to pray  
for the dead, and their releefe in the  
Holy Sacrifice of the Altar: which custome he proneth was  
perpetuall, euen from the blessed Apostles.

b Dol's fabrica-  
tor Epem.

*Ma.* What that Authour (then carried with the  
precipitate motion of your superiour and irregular  
Spheares) was inforced to write, he hath now vpon  
his second settled, and more deliberate thoughts,  
found sufficient cause to disclaime. Your confident  
suggesting made him somewhat too credulous in  
beleeuing. Having lost his Anchor-hold, he was the  
more easily driuen vpon those quick-sands, by the  
violence of a swelling <sup>b</sup> Floud. His stayed Iudgment  
hath since taught him, to thinke *Pigmalion* a foole,  
for doting so much vpon his sencelesse feature, which  
hath neyther breath nor life.

*Nick.* Giue *Iabal* leaue to licke his owne whelpe.  
When hee hath done all he can, it will proue but a  
deformed lump; his apish dandling will hazard the  
thriuing. Neuer did I see the spawn of a Crab-fish  
proue good Sturgeon.

*Min.*

*Min.* Seeing you attribute such *pishnesse* to a shaking reede, wee are content to see you brandish your owne speare : the weapons that came out of your own Armorie, may happily serue best for your owne vse; And though wee could wish you to make experiment of your valour in spirituall assaults, yet (rather then our discourse should shrink in the wetting) we are not vnwilling to heare you presse your owne arguments, touching the *Churches* & *perpetuall Tradition* to pray for *Saints* in *Purgatorie* in the next life.

c Pag.91

*Ioh.* Saint Cyril & Arch-bishop of Ierusalem, lining in Constantine the Great his time, writeth of that practise in this sort. When we offer up Sacrifice, wee pray for our deceased Fathers and Bishops, and finally for al men departed amongst vs, for we beleene that this is a great help for the soules of them, in whose behalfe wee offer that Holy and fearefull Sacrifice, which is laid vpon the Altar. Saint Chrysostome saith as much, that it was not vnadvisedly decreed by the Apostles, that in the fearefull Mysteries, there should be a commemoration of the dead, for they knew the dead receiued great benefite and vtilitie thereby.

d Pag.91

*Ma.* Your Pinfold of Purgatorie is nowhit the stronger, for eyther of these testimonies. It is not once named, nor presupposed. If you confesse that the *Fathers*, *Bishops*, and *all men departed* (for whome they) prayed were pinned vp in that Coope, then is your argument of some force. But seeing your Charitie dare not passe so rash a Censure, their generall practise & cannot establish your particular dreame.

e Suffragia  
in(modi non pra-  
sunt animabus  
in vita eterna.  
Iniuriam facit  
Martyri qui o-  
rat pro Martyre.  
Pet. Ierem. Ser.  
25. de Suffragijs  
mortuorum.

Saint

Saint *Chrysostome* telles you that these *Sacrifices* and *Prayers*, whereof *Cyrl* speaketh, were *Commemorations of the dead*, which you may be the better induced to beleeue, because they prayed for *All*: whereof some were *Patriarches*, some *Martyrs*, some *Confessors*, and manie of them blessed *Saints*, alreadie inuested with Celestiall glorie. Saint *Cyrls* Sacrifice in the behalfe of these could be no other, then the Sacrifice of *Prayse*; which seeing he attributeth (without distinction) to *all* the faithfull departed alike, your differenced Purgatorie paines are not at all eased, by this ancient, pious, and laudable practise.

f Pet. ieremias  
ibid.

*Nick.* There was a time when the *Romanists* also f prayed for the *Vessels* in glorie, in this manner: *Anue nobis Domine ut anime famuli tui Leonis hac proposit oblatio*. But being better aduised, (least praying for the *Saints* in glorie they might nullifie the presupposall of Purgatorie Indigence) they haue changed it thus, *Anue Domine quaesumus intercessione Beati Leonis hac nobis proposit oblatio*.

g Apol. grec.  
pag. 119.

*Min.* It is most true that the *Greeke Church* prayed for the dead, yet make they no mention of Purgatorie; & *We haue not receiued* (say they) *from our Doctours*, that there is anie such temporarie punishment by fire, and wee know that the *East Church* neuer thought so.

*Nick.* Yet doth hee produce *Cyrl*, that this is a great helpe for the *soules of them*, in whose behalfe wee offer that *Holy Sacrifice*.

*Min.* You shall not neede to haue this knot cut, which may be so easily vntied. It was then generally receiued

receiued amongst those ancient Fathers, <sup>h</sup> that the soules of the Saints being receiued into an outward Court of Heaven called *Abrahams bosome*, did not see God vntill the daie of iudgement; from this groundlesse Supposition, proceeded their mortuarie oblations, whereby they were petitioners for the *hastning* of their remoue into the highest Heauen, not for the *lessening* or *mitigation* of any scorching agonies, the feare wherof the Popes *pecuniarie* Hobgoblinets (vnder the conduct of superstitious deuotion) did afterwards rayse. Your argument drawne from *tradition*, as it hath *error* for her originall, so hath it *Sophistrie* for the Abettor. They prayed for the Martyrs, and for all the righteous from *Abel*; and yet you saie with *Cyprian*, *Falce Martyrij omnia peccata creduntur purgata*. They prayed for the consummation of their glorie, as <sup>i</sup> *Ambrose* for *Theodosius* and *Valentinian*, whom he had pronounced as vndoubted heires of the Heauenly *Hiernusalem*: and *Augustine* for his mother *Monica*, the safetie of whose soule was not so much as questioned; whereas your oblations are of another Dye, being neyther *Congratulations* for their present joyes, nor *testifications* of your Christian hope but imaginarie reliefes from that place, which Scripture doth not specifie, and from those paines which k Charitie hath no warrantise to misdoubt.

*Nick*. If they will draw in a Purgatorie perforce, in my mind they should doe better (for the auoiding of partialitie) to let the bodie, (which hath not the least part in the pleasure and fomenting of sin) haue a turne or two in those flames, as well as the soule:

X

Shall

h Bart. Medin.  
Six. Senen. Bibl.  
lib. 6. anno. 344.

i De obit. Theodof.

k 1. Cor. 13. 67.



*l pares in culpa.  
Pares in pena.*

*m Art. 18. pag.  
86. b.*

*n Pag. 92*

*o Pag. 93*

Shall the terrestriall part sleepe in peace, and shal the spiritnall part pay so deare, for the workes of the flesh? This were to giue the bodie a <sup>1</sup> priuiledge and prerogatiue about the soule.

*Min. Nick* You digresse: I was about to craue his answer to <sup>m</sup> *Roffensis* his relation, who sayth that the Greekes to this day doe not beleue there is a Purgatorie, and that in their Commentaries there is verie litle or no mention thereof at all. Yea the Latines (saith hee) did not all of them together receiue the truth of this matter, but by litle and litle; Whereunto Polydore also seemeth to assent.

*Iab.* You <sup>n</sup> omit that which you haue in your Latine Originall, *Quam opinor*, as I now thinke or ghesse, sayth that Bishop, which is lesse then a new nothing to hang on your scene For though *Roffensis* at that time had such a thought, not hauing then so fully perused the Gracian Fathers, yet afterwarde in that verie Booke, when hee cometh to speake of Purgatorie, he doth affirme the contrarie in expresse termes.

*Ma.* He hath a verie simple Naperie, who is faine to wipe his nose with a Foxes taile. Did that Bishop write in such hast, (without perusall) that hee had no leisure to giue a dash to so short a sentence, in a point so materiall, hauing before the finishing of his worke found the bush, that could stoppe so maine a gappe? Did his wisdom giue such reines to his vnru-ly pen, to say and vsay without a check? What ancient Greeke Father doth hee nominate to contradict his former opinion?

*Iab.* Whereas <sup>o</sup> *Luther* did obiect, that the Greeke Church

*Church did not belene Purgatorie, he maketh this answer: I take it you meane the vulgar multitude of that Nation, not the Fathers of the Gracian Church; for that the Gracian Fathers fauour Purgatorie, the workes they left behind them doe witnesse.*

*Min.* Without all question *Purgatorie* was greatly in their fauour, when they could not so much as once vouchsafe to name it, throughout their manie bookes. Had they beeleued it, their Charitie would haue compelled them to reueale it. Your *Roffensis* I perceiue was then in a desperate case; least *Tradition* shold be also wrung out of his clutches, he is inforced to trie his wits: and loe how gaily hee distinguisheth, *I take it you meane the vulgar multitude of that Nation, not the Fathers*, as if they would not haue receiued it, if their Doctores had deliuered it. Is it not a rare Iest, to search for the Records of faith *inter Idiotas*? Could they haue beene rayfed from their graues to testifie that by word of mouth, which they were before vnable to write, the Bishops surmise had beene more reasonable. And what tokens of loue doth he bring from those Fathers to *Purgatorie*? forsooth they mention *Sacrifice* and *Prayer* for the dead; that so the soules departed being yet (as they thought) somewhat recluse, might more speedily enjoy the beatificall vision of God; as also that condigne prayse might be rendred to the Almighty, by the aide of whose grace they were enabled to die in the faith.

*Iab.* Whereas *P. Luther* objecteth that *Purgatorie* could not be proued out of the Scripture, *Roffensis* replieth, that to pray for soules in *Purgatorie* is a most Ancient custome of the Church.

p Ibid.

*Nick.* I promise you a wittie answere, and to good purpose. Tis an ill Horse that can neyther wey-hey, nor wagge his taile. Your faction were litle beholding to him, if hee would not say that it is a *most ancient custome*. All the craft lies in the catching of this swift-wing'd prooffe. Could the Doctor come to lay salt vpon the taile of it, we should soone haue it in our dish.

*Min.* Saint *Paul* who was rapt vp into the third Heauen, should know as much concerning the most abstruse mysteries, as the best. He writing *ex professo* to the 9 *Thessalonians* touching the state of the dead, and prefacing his speech with *Nolumus vos ignorare de dormientibus*, speakes not one word of this new-found Land, nor of any ransom to bee payed for their enlargement, who are there imprisoned. Yea more, he closeth that discourse with this *Epilogue*, that hee would haue them *comfort one another with these sayings*: which had not beene so properly, or seasonably spoken, were there a *Purgatorie*, and *penall satisfaction* to be vndergone after this life. The foolish Virgins that cried, *⁊ Date nobis de oleo vestro*, were non-suted with a *neñ sufficiat nobis & vobis*. So that the deceased estate of your declining *Purgatorie*, receiuing so small a subsidiarie supply from that high & sacred Court of the Apostolical *Synod*, must be faine to stand to *Roffensis* his temporizing credulitie.

q 1. Thel. 4.

r Mat. 25. 8.

f Pag. 93. 94

*Iab.* You *⁊* haue the whole *Armie* of the Christian Church in all ages set in battail-aray against you: the blessed Apostles with pikes (as I may say) of Diuine authoritie standing in the forefront.

*Ma.*

*Ma.* Indeed if *Roffensis* were an Apostle, the *Sect* is yours. He saith it is a most auncient custome of the Church; but he falters in his euident.

*Iab.* To impeach <sup>t</sup> the authority of the Church is the badge of heresie, to condemne her custome is insolent madnesse.

t Pag.91.

*Nick.* This is your Ladies *A.B.C.* your Church is as much beholding vnto you, as was *Pythagoras* to his Schollars. In stead of *Ipse dixit*, you will haue *Ipse dixit*.

*Iab.* What man <sup>u</sup> that hath any bit, either of diuinity in his head, or Christianity in his heart, or Sobriety in his tongue, would accuse Catholickes for esteeming the *Ipse dixit* of the Church, as much as the *Pythagorians* did the *Ipse dixit* of their Master? Why should not this *Ipse*, the Mother of Christians, the Spouse of the Holy Ghost, this Pillar and Foundation of truth, this Daughter of God the Father, washed with the blood of his Sonne, that shee might in her doctrine haue no blemish of error: Why should not her word (I say) be more esteemed of by her children, then the saying of *Pythagoras* a Pagan Philosopher was with his Schollars?

u Pag.94.95.

*Nick.* I aske the banes of matrimony betweene *Water* and *Woort*. Doe you think to out-swagger vs with your Rhetorique? then I tell you Doctor, your Romish Church is not the right subiect for those sweet attributes. She is not the Mother of Christians, but the Foster-dame of Heretiques: Not the Spouse of the holy Ghost, but the Minion of Antichrist: Not the Pillar, but the Poller of truth: Not the Daughter of God the Father, but the Bastard of Sathan: Not washed

shed in the bloud of his Sonne, but polluted with the loathsome staines of Heathenish Idolatry. If words will carry it, wee will roll in our figures as well as you.

x Pag. 95.

*Iab.* Oh what x glorious Fathers and Doctors could I name, famous in former ages for sanctity and learning, that submitted their iudgements to the sayings of the Church.

*Ma.* O what a glorious Church were your Antichristian Synagogue, did it not dissent from that primitiue purity of doctrine, whereunto those famous Doctors, and holy Fathers did subscribe; then were it insolent madnesse in any, to reiect her authority.

y Pag. 96.

*Iab.* Little y Iudgement or piety doe you shew in your iest at our Ladies A. B. C. as if the authority of the Church were not the Alphabet and Christ-Crosse row, in which all Christians ought, and all ancient Christians did learne, to read and beleue the Scriptures. S. Augustine the Phoenix of wits, the Mirrour of learning, did hee not learne in this booke? Truly (saith he) I would not beleue the Gospell, did not the Churches authority mooue mee vnto it.

z Non disputas ad idem.

*Min.* Sooner shal you perswade vs that a foule noysome Styre is a faire princely pallace, then that your Romish Seminary is that Church, of which S. Augustine spake. And yet must that holy Father bee z rightly vnderstood; He spekes there of his Introduction to the faith, not of the Foundation thereof. Being before a Manichy, he could not of himselfe haue found the way, out of the darknesse of that blind heresie,

refy, vnlesse the Catholique Church had lent him her hand, to conduct him to those *Christall streames*, by the <sup>a</sup> vertue whereof his eyes were opened, and his mynd enlightened. He had beene like enough to haue passed by that *Liuing fountaine* without regard, had not their <sup>b</sup> direction, who had made triall of the soueraignty therof, perswaded him to make his repayre thither for the like successe. Wherefore he should haue bene very vngrateful for so irrequitable a benefit, had he concealed the meanes whereby that his so great happines was so luckily occasioned. What good hereceyued from the Church, he freely acknowledgeth; yet is he not so vniust as to make his requital with the Scriptures <sup>c</sup>wronge. Yea so farre is he from subiecting those infallible Oracles to the Iudgement of *Men*, that in the fourth Chapter of the same <sup>d</sup> booke, he challengeth the *Manichyes* to produce Scripture, for their opinionatiue error, with protestation that he would then *forsake the name of the Church, the Consent of people and Nations, and returne vnto them*. So that howsoeuer the authority of the Church was an allectiue inducement, to drawe him to the Ghospell, yet was the Ghospell a farre more potent instrument in the founding, and setling of the spirituall edifice of his faith, vppon the solidity whereof he did principally, and most confidently depend.

*Ma.* If it had not bene for the tydings of the little <sup>e</sup> *Mayd, Naaman* had not gone to the Prophet in *Samarina*, by whose præscript he was healed. Shall we therefore saye, that she had any hand in the curing of

<sup>a</sup> *Ecclesia proposuit Euangelium  
Euangelis composuit fidem.  
b Causa sine qua non.*

<sup>c</sup> *Non dicit, Nisi me Ecclesia autoritas Moueret: sed Commoueret.  
d Aug. Cont. Epist. funda.*

<sup>e</sup> *2. Reg. 5. 3.*

f Ioh. 4. 42.

of his leprosy? No doubt her courtesie was not forgotten; but the mayne homage and rewarde was offered to the man of God. Had it not bene for the *Woman*, the *Samaritans* had not come vnto Christ: but they heard him speake, before they knew him to be Christ; then (loe) they beleiued, not because of her wordes, but because themselves had heard him.

g Pag 97.

*Iab: The 8 Ladies of your Church learne forsooth of the spirit: they trust to ipse dixit, who will teach them which is the Scripture. They are the sheepe of Christ, and knowe his voice from that of strangers. These are your Ministers faire promises; Yet I dare giue them my worde: though they haue the best spirit that euer possessed any man of your Church, notwithstanding they maie erre damnably, misstacke Scripture, thinck that to be true translation, which is indeed erroneous. I see no remedy for them, if they meane to be saued from the Deluge of errors, but to fly to the Arke of Noe printed at Venice; Your sheepe must learne in an hebrew Grammar, to vnderstand their Pastors; they must nibble on those rootes of Iury, wherewith it would be great pitty your rare Creatures should be troubled.*

h. Pag. 98.

*Min.* Astouching our translations of the Bible, though they admit a variety of style and phrase, yet they concur in a *Sympathizing unity* of matter and sence. They all accord in one issue without contradiction: they all direct by one and the same waye, to one and the same end; so that the most vnlearned, if he haue not a desire to goe astray, cannot tread amisse. There being but one choice of truth proposed, there is hardly any possibility of being decciued.

T h



The Ladyes are not ignorant, with what princely Cost and Care that *Worke* hath bene lately reuised, by such graue, learned, and industrious persons, who for knowledge in the originall tongues were best esteemed, and for their sincerity least to be suspected. Wherefore, this hauing past the test of strictest discusse, being allowed by the Church, and vncontrolled by the most prying and Censorious aduersarie, they are assured of the infallible truth thereof. By the sweetnes of the *fruite* they euidently see, that it sprang from a sound Roote: by the *illumination of the*  
*i spirit which leadeth into all trueth*: by the ministry of the worde of God, ratified with the<sup>k</sup> agreement, and explained with the perspicuous reasons, of the Scripture it selfe: by the efficacy thereof in *captinating* their vnderstandings vnto the diuine will, and their carnall affections to the regiment of a supernaturall lawe: by often *reading*, which begetteth experience, and by hearty *prayer*, which hath a promise of effectuating their zealous desires; they are infallibly sure, that their translation is true, and their vnderstanding agreeable to the rule of faith. Moreouer, the principles of faith, with are absolutely, and necessarily to be knowne, belieued, and practized of all men, are there blazed with such a <sup>l</sup> *radiant lustre*, that (without affected ignorance) they are obuius to euery eye. Though perhaps the genuine interpretation of some places of lesse consequence be sometimes mistaken, yet is not the foundation rased; so that their error is neither pernicious, nor damnable.

*Ma.* If our Ladyes thus furnished in their mother  
 Y tongue,

i 1. Ioh. 1. 20.

k In Euangelys  
 omnis veritas,  
 & omnis mani-  
 festatio veritatis  
 Origen.

l Aug de doct.  
 chris. 2. c. 9.

tongue having no recourse to the hebrew text, be in such danger of error; in what a pittifull plight are those creatures, who are tyed to their vulgar latin translation, which they vnderstand not? How shall they trye the spirits of their teachers, having so crooked a rule, which they know not how to vse? May not such a Pilot as Dr. Iabal steere their vessells vpon the rockes and sandes? how shall they know that this or that is the sence or Tradition of the Catholique church? I see no remedy for them but to fly to Socrates, Zozamen, Eusebius, Theodoret and the other Antiquaries for releife, and then they must be well skilled in the tongues.

Nick. Yf there should be a grammar schoole erected for the feminine gender, it would be a braue world: Iabal would sue for the Vsher-shipp; O how featly would he discipline their Albes! There would be Tollo, tollis, sustuli. The Girles will neuer consent to so harsh a motion; they had rather speake true english at home, then make false latin at Schoole, vnder such an yll-faced Tutor.

m Pag. 98.

Iab. Had not m Luther the first fruites of the protestants spirit? Yet he erred most grossely: that euen Zuinglius his fellow-witnes against the Pope, doth giue this testimony against him; Thou Luther doest corrupt the worde of God, thou art seene to be a manifest corrupter of the holy Scriptures. If he be so corrupt, what translation or spirit of your church may your Ladies trust?

M<sup>r</sup>. These are not the first fruites of your witlesse malice, neither was Luther the first Coyner of our protestant faith, which doth carry the right stampe

of

of the most auncient, sacred, and primitive truth. Let the Scripture be the arbitrator of his writings, then will your slander be soone silenced and suppress with shame. As he was a man, he might be subiect to some particular error, which if *Zwinglius* reproved by warrant of the Scriptures, it proceeded from his loue to the truth, not out of hatred to his person. And haue there not bene worse broyles among your scholasticall Diuines? Haue not the positive Constitutions of former Councells bene repealed by those that succeeded? Haue not the Popes Decrees bene censured and discarded by their successors? Where was your Catholique spirit all that while? It is in vaine to looke for a <sup>n</sup> heauen vppon earth. Shall the whole fabrick be puld downe, because a Wyndowe, or a Chimney, or a Tyle is misplaced? He is a good *Architect* that leaues nothing to mend. *Zwinglius* his reproofe may informe you, that our Church is more deuoted to the Scriptures verity, then to the most prime mans authority.

*Iab.* This is ° the felicity of our Catholike Ladies, that by the worde of the Church, they know certainlie, which is the letter of the scripture: Which your Ladies like straysheepe must seeke on the topp of craggy mountaines, as the Knight tearmeth the Hebrew language, not without eminent daunger of an eternall downefall.

*Nick.* Here is a doe with the Ladies falling. Yf you were their Gentleman Vther, should they not haue a stout supporter? Stand to your tackling good Doctor.

*Iab.* There is such a confusion in your Church, that as

n Felix qui  
mimis urgetur.

o Pag. 98. 99.

1bid.

q *Quid in diu-  
nis eloquiis lar-  
gus & uberius  
potuit diuinitus  
provideri, quam  
ut eodem verbis  
pluribus inte-  
ligantur modis.*

*Aug. de Doct.  
Christ. lib. 3.  
r Psal. 45. 14.  
f Pag. 99.*

e *Quid dem?  
quid non dem?  
rennis tu, quod  
iubet alter.  
u In Epist. ad  
Imperat. ad fin.  
6. Synod.  
x Platinain Sa-  
bin. & Senens.  
lib. 4. pag. 23.*

*Irenaeus noted of auncient Heretikes; one shall scarce find two that will spell the same sence out of the same wordes.*

*Ma.* Why hath God giuen such diuersity of guiftes to his Church, but that there should be a variety of applications? Is not the Kings Daughter in *simbrijs aureis circumamicta* & *varietatibus*: Clad in a vesture wrought about with diuerse colours? If the stuffe be the same, tis no great matter though the lace and embroderie be not laid in all alike. What contradictions can can you specify in their expositions?

*Iab.* These foure wordes, *Hoc est corpus meum*, contayning not aboue fourteene letters, you haue deuised aboue fower times fortie expositions, so different, as the Authors of the one, damne the Fauorers of the other to Hell.

*Ma.* A fitt receptacle for all such loud lyars, who care not what *Crudities* they vomit, vppon the bosome of the most eminent and innocent persons, without either feare or shame.

*Min.* They that are conuersant in the writings of your Catholique Authors, know that there is almost as much difference among them, about the three letters of this one sillable, *Hoc*, as is amongst the Protestants, in the whole sentence.

*Ma.* If Mercury himselve were amongst them with his rodd of truce, all his Rhetorique would hardly teach them their Concordes. *Iabal* forgets how *Leo* the second condemned Pope *Honorius* for an Heretique. Had *Zuinglius* serued *Luthers* bookes, as Pope *Sabinian* did the workes of *Gregorie* his predecessor, wee should haue an outcry against fiery spirits; then he might more tolerably haue demaunded, *What shal your poore Ladies do in this combate?* *Iab.*

*Iab.* They may rashly perswade themselves, that this or that exposition is the best, but certaine of any thing they can neuer bee, till they admit the Catholike Ladies A.B.C. the Churches authoritie, learning of her the sence, of whom they tooke the text.

y Pag.99.

*Nick.* When the men of *Theſſalonica* tried the Apostles Doctrine, whether it were true or no: did they send a Legate to learne the judgement of the Church of *Rome*? Vnto whom did they repaire, but vnto him, that had the wordes of life? Our Ladies are not so raw in the Scriptures, but that (if there were such difference amongst our Ministers as you suppose) they can take that which doth best agree with the *Analogie* of Faith, and the *Rule* of Charitie. The spirit of God is not so fixed to the Doctors chaire, but that it is most free, to make euen them of the lowest forme <sup>b</sup> wise vnto saluation:

z Ag.17.11

a Scrutabantur Scripturas.

*Ma.* I haue heard a worthie speech of *Panormitan* often alleaged to this purpose, that there is more credit to be giuen to one <sup>c</sup> Laick that bringeth Scripture then to a generall Councell, representing the vniuersall Church, if it haue not the warrant of the word. It is not long time since I read how *Paphnutius* by this meanes preuailed against a whole Synode, and stopped the passage of the warrantlesse superstition of single life. And not without great reason. For if antiquitie be to bee respected, or consent to be regarded, the Prophets and Apostles haue the superioritie in both.

b Super Senes intellexi: quia mandata tua quae sunt. Psa. 119 v. 100.

c Plus credendum viro Laico aſſerenti Scripturas, &c.

*Min.* Whereas he complaines of confusion and danger of misinterpretation, for the magnifying of Tradition, he forgets the censure of <sup>d</sup> *Irenaeus* vpon

d Lib.3. Cap.2.

e Difficilis pau-  
cisque conue-  
niens eruditus.  
Aug. aduers.  
Iulian. l. 3. c. 1

f In Epist. ad  
Pompeianum  
cont. Epist. Ste-  
phani.

g Cont. Cres-  
con. li. 2. c. 32

h Extant Apo-  
stolici libri &  
Prophetarum  
Sanctiones, que  
nos trahunt  
quid de rebus  
sacris sentire de-  
beamus. Theo-  
doret. lib. c. 7.  
i 2. Pet. 1. 19

the prime Heretiques, for the same quarrell. e *Iulian* the *Pelagian* thought, by objecting the perplexed difficultie of the Scriptures, to haue brought his cause to a forraigne barre. Notable is that speech of *Cyprian*, so much applauded by Saint f *Augustine*, *In compendio est* (saith hee) *apud religiosas mentes & errorem deponere, & inuenire atque eruire veritatem. Si ad diuinæ traditionis caput & originem reuertamur, cessat error humanus. Si canalis aquæ deficiat, nonne ad fontem pergitur? Si in aliquo nutauerit veritas, ad originem Dominicam & Euangelicam & Apostolicam traditionem reuertamur. Inde surgat actus nostriratio, unde & ordo & origo surrexit.* Saint *Ambrose* denies your pretended difficultie. *Paulus* (saith hee) *in plerisque ita se ipse in suis exponit Sermonibus, ut is qui tractat nihil inueniat quod adiciat suum, aut si velit aliquid dicere, Grammatici potius quam Disputatoris fungatur munere.* When as *Cresconius* pressed Saint *Augustine* with *Cyprians* authoritie, what was his answer? *Literas Cypriani* (saith he) *non ut Canonicas habeo, sed eas ex Canonicis considero, & quod in eis diuinarum Scripturarum authoritati congruit, cum laude eius recipio, quod autem non congruit respuo.* The same Father writing vpon the seuen and fiftieth Psalm, shewes the like resolution. *Auferantur chartæ nostræ, procedat in medium Codex Dei. Let our Writings stand aside, and let the booke of God be brought forth.* This was that *Emper* vnto whose authoritatie sentence h *Constantine* wished the Bishops to stand, for the appeasing of the differences which arose amongst them in the Councell of *Nice*. This is that i *shining light*, whereunto Saint



Saint Peter wils vs to attend; and hereunto wee are the rather encouraged, because Christ himselfe hath promised, <sup>k</sup> that he who hath a faithfull heart, and an obedient mind to doe his will: cognoscat de Doctrina vtrum ex Deo sit. So that if the Gospell be hid <sup>l</sup> it is to them that perish; whose minds the God of this world hath blinded, that the light of the Gospell should not shine vnto them.

Nick. You haue giuen him Towe enough for this Distaffe. If I might bee now so bold as to interpose a question, I would request the Doctor to resolu me in this. Our Sauour at his last Supper gaue the Cup, saying, <sup>m</sup> Bibite ex hoc omnes. The Romish Interpreters appropriate it, to the Priest only. Saint Paul teacheth that marriage is <sup>n</sup> honourable amongst all men; they say that it is dishonorable to the Clergie. Christ tels his Apostles that the Kings of the Nations beare rule ouer them: vos autem non sic; They say that Cardinals are more than <sup>o</sup> Kings fellowes, and that the Pope hath power in his great toe, to spurne them from their regiments. The Law of God teacheth vs that Images are not to bee worshipped; they make their Proselytes fall prostrate before them. Saint Paul saith, Nemo vos iudicet in cibo & potu: they make it more capital then adulterie, to eat flesh vpon P Friday. The Scripture is peremptorie that we are iustified by faith, without the works of the Law; they magnifie the sufficiencie, yea the surplussage of workes. Now in this combate, what shall your poore Ladies doe? whom shall they beleue? If the Church bee <sup>p</sup> built vpon the foundation of the Prophets and Apostles,

k Ioan. 7.v.17

l 2.Cor.1.3  
Non propter ser-  
uos fideles sed  
propter fures  
diuitia Scriptu-  
rarum sub sigillo  
clauduntur. A-  
quin. in Apoc.  
cap.1.ex Am-  
brosio.

m Mar. 25.17.

n Heb.13.4

o Papa Sceptra  
ligonibus aequat.

p Video precep-  
tum esse ieiunium,  
quibus autem  
diebus in Euan-  
gelicis literis non  
videtur definitum.  
Aug. Epist. 86  
q Eph. 2.20



r. Pag. 99

postles, then are these the Iudges, by whome the truth must be tried.

*Iab.* You <sup>r</sup> neede I feare the remembrance Zeno gaue to a talker, that was often laughed at for his folly;  
*Loqui lingua in mentem insineta*; so speake with your tongue dipped in wit, not in wine.

*Nick.* You haue lapp'd so long (with your saucie tongue) in the Bowle of wit, that you are now faine to feed vpon verie drie conceits. If your perished braines were taken out and washed in a neat cup of white wine, your wit would bee farre more briske. Haue you forgot the old Fryars complaint,

*In Cratere meo Thetis est coniuncta Lyao,  
Est Dea iuncta Deo, sed Dea maior eo.  
Nil valet is vel ea nisi cum fuerint Pharisæa  
Hæc duo, propterea sit Deus absque Dea?*

*Bacchus and Thetis in my Cup are met:  
Bacchus and Thetis strine, she winnes the set.  
Nor God nor Goddesse please me mixt in one,  
I should like Bacchus, were pale Thetis gone.*

Doth not your *Ioniall Genius* fall once a moneth into such a veine?

*Ma.* My Masters, I feare we had need send for a Stickler to part the fray; Your iangling will make Master Vicar forget what he was about to say. Mee thought I heard him naming Saint *Ambrose*.

*Min.* That which I had thought to produce as an vplhot of the point in hand from that Father, was  
this.

this. <sup>f</sup> *Nos nona omnia* (saith he) *qua Christus non docuit, iure damnamus, quia Fidelibus Christus via est. Si ergo Christus non docuit, quod docemus etiam nos, detestabile iudicamus.* S. Chrysostome also tels vs, that there would be no offences nor differences, vnlesse some opinion were broached contrarie to the Apostolicall Doctrin. And <sup>u</sup> *Origens* wordes are these, *Sicut omne aurum quod fuerat extra templum non est sanctificatum: Sic omnis sensus qui fuerit extra diuinam Scripturam, quamuis admirabilis videatur quibusdam, non est sanctus.* As the gold which was without the Temple, was not hallowed: So neyther is the sence, which is without the verge of scripture, to be approued. So that touching prayer for the dead, wee saie with Saint Hierome, <sup>x</sup> *Sine autoritate Scripturarum garrulitas non habet fidem.* And with S. <sup>y</sup> *Ambrose*, *Qua in Scripturis Sacris non reperimus, quemadmodum volumus usurpare possumus.* And with Tertullian, *Nobis curiositate opus non est post Iesum Christum, nec inquisitione post Euangelium: Cum credimus, nihil desideramus ultra credere. Hoc enim prius credimus, non esse quod ultra credere debemus:* And with <sup>z</sup> *Gratian*, *Is qui prater voluntatem Dei, vel prater id quod in Sanctis Scripturis euidenter precipitur, vel dicit aliquid, vel imperat, tanquam falsus testis Dei aut Sacrilagus habeatur.* Which Censure. I can hardly perceiue how the Doctor wil shun, seeing that without either euidence of Scripture, or warrant of anie Prim itiuē Father, he would<sup>a</sup> impose vpon vs (vnder the glorious title of his Church) so superstitious a Custome.

Nick. Their Romish Church is *Magna Diana Ephesiorum*, of more principalitie, then the rest; her au-

Z

tho-

<sup>f</sup> Amb. de virg. lib. 4.

<sup>t</sup> In Rom. hom. ult.

<sup>u</sup> In Mat. hom. 25 & similiter in Leuit. cap. 5

<sup>x</sup> Hieron in Titum.

<sup>y</sup> De officijs l. 1

<sup>z</sup> In Decret. l. 1 Quest. 3.

<sup>a</sup> Stamen flaccidum araneos pertexit. Basil.

b Pag. 100.

thority must out-sway Scriptures, Fathers, & whatsoever else is of most sacred esteeme.

*Iab.* Saint Irenæus a<sup>b</sup> most Ancient Bishop and Martyr, who liued immediately after the Apostles dayes, doth giue the former stile to the Roman Church, planted by the most glorious Apostles Peter and Paul *Ad quam propter potentio rem principalitatem, necesse est omnem conuenire Ecclesiam;* which principalitie you cannot imagine what else it may be, besides the Primacie of Peter, to whome Christ did make subiect all other Pastors and Churches; by the light of which singular priuiledge bestowed on this Church in her first Pastor, shee doth shine, *Velut inter ignes Luna minores* And in this respect the Roman Church may be termed *Diana*.

*Nick.* It is not vnlike, for shee hath turn'd you into a fugitiue, and sencelesse Creature; If you bee wearied in the Chase, you know whom to thanke.

*Ma.* In my opinion *Iabal* is taken in his own toile: & tript in his own turne. *The Roman Church* (saith he) shines, as the *Moone* amongst the lesser starres. He doth well to say, as the *Moone*; which is still in the change. Shee that was a beautifull <sup>e</sup> Queene, in the dayes of *Irenæus*, is now become a painted <sup>d</sup> Harlot, prostituted to all manner of *Impuritie*. Superstition hath blowne vpon *Dianas* Nymphes, so that they can now no longer stand vpon tearmes of virginitic. Shee that was Princessse amongst the Churches is made tributarie to *Sathan*; her light is ecclipsed with *Idolatrous positions*, and *Antichristian practises*. Shee hath changed her <sup>e</sup> *woodden Chalices*; but shee hath lost her golden *Priests*.

<sup>c</sup> Fuimus Troes.  
<sup>d</sup> Peiora nouissima  
primis.

<sup>e</sup> Tunc lignei  
calices & aurei  
Sacerdotes:  
Nunc aurei calices  
& lignei  
Sacerdotes.  
Bernard.

Min.

*Min.* Had *Irenaus* taken *Principallitie* in your  
sence, for an absolute spirituall, and vniuersall pre-  
heminance, and iurisdiction, ouer al other Churches,  
he would not haue beene so bold, as to controule that  
great *Victor*, chiefe Superintendent of so predomi-  
nant a Sea; You may probably *imagine* he intended  
no such necessarie subiection thereunto, (as would  
serue your turne) seeing hee <sup>f</sup> joyned with those,  
who did communicate with the *Asian* Churches,  
notwithstanding the excommunication, which the  
Pope had denounced against them. The Church of  
*Rome* was then in the *ful*, (glittering with splendencie  
of Martyrdome) wherfore hee sendeth the Here-  
tiques, (with whom hee was confronted) thither for  
light, where the brightest rayes of orient truth were  
most conspicuous. Had hee liued to see *Turbanus*  
that man of sinne (with the furze-bush of superstiti-  
ous Trumperies at his backe) seated in your Moone,  
hee would haue blessed himselfe at the sight, of so  
strange a *Metamorphosis*.

f Ensch. li. 5. c. 23

*Iab.* Heretikes & in all ages haue beene condemned, by  
the Iudgement of the Roman See; by the light of her au-  
thoritie, they were forced to see the deformitie of their hel-  
lish pride. This consideration moued Saint Augustine  
to say, that the Catholike Church deriued from the Apo-  
stolike See partly by the authoritie of Councils, partly by  
the Consent of the World, partly in the Maiestie of Mira-  
cles, had obtained the height of authoritie, frustra circumla-  
trantibus hereticis.

g Pag. 101

*Nick.* Forward Children are seldome long-liued;  
Wel-fare him that hath a winter-witte long a ripe-

h Propter quod  
numquodque  
tale illud magis  
tale.

ning. Did you euer heare such an vnmellow kind of arguing? That which Saint *Augustine* speakes of the Catholike Church, hee applies to his Romish Synagogue. Admit hee had spoken of *Iabals* Apostolike See, as it then was; Whence did it obtaine the height of *authoritie*, but from the Consent of <sup>h</sup> *Councils*, and from the maiestie of truth? Doth this make any thing for the *Principalitie* of *Rome* innouated, which is now so farre from taking her authoritie from *Councils*, that shee disannulleth, and ouer swayeth them at her pleasure? So farre from receiuing countenance from the truth, that shee discardeth the most sacred veritie, which beareth not the Impresse of her partiall fences. If I bee not deceiued, Heretikes haue bene also confuted, and condemned, by *Damasce*, *Epiphanius*, *Irenaus*, and other *Greeke* Fathers as sufficiently, as by the Popes of *Rome*. It were wel if you would now dippe the tippe of your tongue in one dramme of witte, to giue a better relish to your speech.

*Min.* Whilest *Rome* (being the most opulent, populous, and eminent Citie of Christendome) helde forth the burning Taper of Gods truth, there was great reason she should bee held in especiall regard; but now, (the Candlesticke being removed) it is as iust, that her authoritie should bee lessened. Saint <sup>i</sup> *Augustine* was not so Parasiticall, as to flatter her in her errors. There was a Case wherein hee did not stick to say, *Magis me mouet auctoritas Ecclesiarum Orientalium*. And *Aeneas Siluius* is not afraid to say, that before the *Nicene Council*, there was no great

i Lib de peccat.  
merito. & remis.  
cap. 7.

great respect had of *Rome*. So thar it is not the person of *Peter*, but her *Constancy* in the faith of *Peter*, that did make her great. Besides, the greatnes whereof *S. Augustine* doth speake, is not ascribed to the *Roman*, but to the whole *Catholique Church*.

*Ma.* I doe not remember that we receyued either Scriptures, Creede, or the fower first generall Councils, or any foundation of faith from the *Roman Church*.

*Iab.* Perhaps & your reason is, because these Councils were held, not in *Europe* but in *Greece*: but the cause was the purity of one, neuer falling in to heresy, and the infelicity of the other, neuer to be without the inuentors of such Monsters. Those heresies against which such Councils were called, did spring up in *Greece*. This was the cause that the *Orthodoxall Bishops* of *Greece* in defence of trueth, were often forced to fly for succour to the *Roman*.

k Pag. 102.

*Ma.* Had there bene such *Principality* in the *Papal Sea* as you surmise, those *Heretiques* would rather haue bene cited to the *Romish Consistory*, and there receyued their doome. Those worthie *Patriarches*, *Athanasius* and *Paulus*, sent not vnto the *Pope*, as vnto one *Supreame* vnder *God* vpon earth, ouer the flock of *Christ*; but as vnto a *Christian Bishop*, who was bound to interpose his best ayde, for the *Peace* of the *Church*. Besides those of *Rome*, there were other *Bishops*, whose presence was there also required; I hope you will not saie there was a superiority in all.

*Min.* Nay <sup>1</sup> *Platina* tells vs, that the whole *Greeke Church* was so farre from yeilding to the

<sup>1</sup> In vita Bonifacij 3.

m It differed  
also in the obser-  
uation of the  
feast of Easter.

n 2. Thes. 2. 7.

o Job. Mar. Belg.  
pag. 441.

p Hist. pag. 535.

q Pag. 102.

r Lett. to T. H.  
pag. 68.

Popes <sup>m</sup> Supremacy, that they complained, when *Phocas* conferred it vpon *Boniface*. It is an incredible happines, which you ascribe to the *Roman Church*, that it neuer fell into heresy, when as the <sup>n</sup> mystery of iniquity began to worke, euen in the age of the Apoptles. Then was <sup>o</sup> *Petrarch* too blame for calling Rome the Whore of Babylon, and <sup>p</sup> *Mathew Paris* for saying, she was a shamelesse, common, and prostituted whore. Did not *Marcellinus* commit Idolatry, in offering sacrifice to *Iupiter*? Did not Pope *Liberius* fall into *Arianisme*, when *Athanasius* stood vpon his right feete? I am sure you haue heard that *Honorius* the first was a *Monotheolite*, holding that Christ had but one will, and one nature.

*Iab.* The sincerity of doctrine, as *Ruffinus* noteth, is the cause that the Church of Rome did neuer add, any worde or syllable to the Creede: but kept the same intire without addition.

*Ma.* Then you graunt as much as we craue: that those principall Iewells, which the Catholique Church prizeth most, came not out of Roomes Treasury. Me thinkes you should blush, when you name *Ruffinus*: for how haue you degenerated from that auncient Rome, who haue not bene ashamed to add not only sillables, but more then eleuen articles, to the Apostolicall Creede? Reckon them vpon your fingers, and you shall neither finde the Popes Supremacy, nor Purgatory &c. which you haue added as poyntes of like necessity to be beleieued.

*Nick.* Then haue they litle affinity with the true Church, for <sup>r</sup> she taketh not vpon her to controll the holy



holy Scripture her mother, from whome she drew her first breath: She openeth not her mouth, till her Mother haue deliuered her minde; she commeth not of her owne head, with a sleeuelesse arrant.

Iab. You describe the Sponse of Christ, as a mannerly young mayd brought vp in Luthers schoole. You deserue a coate with foure sleeues for this Metaphor, which makes the Church Scripture Daughter.

f Pag. 104.

t Pag. 106.

u Praef.

Nick. Are these the <sup>u</sup> Cumean sopps you promised? take heede least you pluck an old house ouer your eares. Such liueries best befitt your indigent followers. Let him weare your fooles-coate with fower sleeues, that is free of your company. You may cutt as large a thonge as you list of your owne hide.

Ma. The Metaphor is sacred, and doth not deserue so ridiculous a weede. S. Peter vseth it, saying, that we are borne a newe, not of mortall seede, but of immortal, x by the worde of God. I haue begotten you saith S. Paul y by the Ghospell. The Church being begotten and gathered by the worde, must not stand vppon tearmes of seniority with her progenitor.

x 1. Pet. 1. 23.

Rom. 10. 17.

y 1. Cor. 4. 15.

z Pag. 107.

a Pag. 106. 107

Iab. The <sup>z</sup> Church of the old testament, was some thousand yeares before scripture: the Church of the newe testament did flourish many yeares, before any Ghospel was written. S. Irenaeus <sup>a</sup> writeth that many Churches in his time had neuer read any worde of Scripture, yet did they flourish, by keeping the Tradition of Christian doctrine in their heartes.

Ma. A man might pose you; should he demaund what prooffe you haue for your Negative, that there

were

b Num. 21. 14

c Iosua. 10. 13

d Vose. 14.

e Mat. 15. 3.

f Pro literis spiritus Sancti gratiam se illis daturum repromittit. Chrysost. hom. 1. in Mat.

g Euseb. 1. 3. 20.

h Irenaeus 1. 3. c. 1

were no sacred bookes, before those five written by Moses: seeing he mentioneth a <sup>b</sup> Booke of the warres of the Lord, and the <sup>c</sup> Booke of the Iust; what can you the we to the contrary, why those bookes might not be written, by some of the Patriarches? Doth not <sup>d</sup> St. Jude alleadge a testimony out of the prophecy of Enoch?

*Min.* Let vs not contend with him for this. What if we graunt that the vnwritten worde was more auncient? the difference was not in the matter, but in the manner. It was vnto them (being ratified by the Prophets, and confirmed by extraordinary reuelations) in the nature of a written worde. And when that worde was expressed in visible Characters, *Traditions* <sup>e</sup> were of no longer vse. As for the Ghospell, it was written before the Race of eye-witnesles was extinct: & what they preached, the same things they registred. So that it was one and the <sup>f</sup> same worde, by which the Church in all ages hath bene gathered. For as <sup>g</sup> Irenaeus saith of Polycarpus, he deliuered those things, which he had learned of them, who had scene the worde of life, *ταυτα ουκ ορατα ταις υπακουσαις, wholly agreable to that which is written.* The same Father <sup>h</sup> also informes vs, that the Apostles left in writing to the Church *the same Ghospell*, which they had formerly preached by worde of mouth: that it might be a foundation and pillar of our faith; yea of that true and liuely faith, which the Church hath receiued from them, and doth prescribe to her Children. As they preached, (saith *S. Hierom.*) for the confirmation of faith; so was it necessary they should write

write, for the confusion of Heretiques. *Contra in-  
sidiosos errores* (saith S.<sup>i</sup> *Augustine*) *voluit Deus pone-  
re firmamentum in Scripturis*. Seeing then the ayme of  
Gods Spirit, in the deliuey of diuine Scripture,  
(which is <sup>1</sup> able to make a man wise vnto Saluation)  
was (as *Theophilact* writeth) to preuent *hereses pullu-  
laturas*: what doe they but open a gappe for all he-  
resyes, which giue waye to vnwritten, vncertayne,  
and vnnecessary Traditions? Consider *aquam sit extre-  
ma dementia* (saith S.<sup>1</sup> *Chrysostome*) *nos qui primam  
illam dignitatem perdidimus, ne secundo remedio uti velle  
ad salutem, sed caelestia scripta quasi frustra ac vanè posita  
dispicere*: Consider what extreme <sup>m</sup> madnesse it is, that  
wee who haue lost that first dignity, (of purity) should re-  
fuse to vse the second remedy for our Saluation, by contem-  
ning those heauenly writings, as if they were giuen in  
vaine, and for no vse. Thus in stead of the folly which  
you obiekt, S. *Chrysostome* requites you with the note  
of no lesse then extreme madnesse.

*Iab. Where is the perpetuall<sup>n</sup> Virginity of the B. Mo-  
ther, after the sacred birth of the Sonne of God, written in  
the Scripture? What is it but a perpetuall tradition of Gods  
Church? S. Augustine saith it cannot be clearly proved  
out of Scripture, that Heretiques returning to the Church  
should not be rebaptized, and yet the Church hath forbid-  
den the same; Shall we tearme this prohibition sleeuelesse?*

*Ma.* The perpetuall Virginity of the blessed Mo-  
ther, is no matter of saluation, whether we beclieue it  
or no. Yet are we of that opinion: because as we read  
not any thing to the contrary, so it sorteth best with  
her honour, who was the Mother of our Sauour. As

A a

for

i In Epist. Iohā.  
traç. 2.

k 2. Tim. 3. 15.

l Hom. 1. in Mar.

m Vide Euseb.  
lib. 3. cap. 33. de  
Papæ Paradoxis  
traditione fulci-  
tā.

n Pag. 104. 105.

o *Efficacia Sacramenti est ex institutione ordinantis, non ex sanctitate ministrantis.*

*Baptismus talis est qualis ille in cuius potestate datur, non qualis per cuius ministerium datur. Aug. in Ioh. n.*

p *Eph. 4. 5.*

q *Cont. Iur. Petil. lib. 3. ca. 6.*

r *Ad Max. lib. 3. cap. 14.*

ſ *Irene. lib. 1. cap. 2. 3. & lib. 3. cap. 4.*  
*Tertul. lib. de præscrip. heret.*

for rebaptizing of those, who were baptized by *Heretiques*, we rather follow *Augustine* then *Cyprian*; yet not because he hath taught it, but for that as him selfe saith, *Ex Euangelio profero certa documenta: I haue sure p proofes out of the Gospell.* Yea he pronounceth a q curle vppon all such as teach any thing, either of *Christ* or his *Church*, or any other matter of faith besides that which is receyued, from the *Legall and Evangelicall* Scriptures. I once heard a *Papist* exceedingly puzzled, with a speck of his to<sup>r</sup> *Maximinus.* *Nec ego Synodum Nicenam, nec tu Ariminensem debes tanquam præiudicaturus asserere. Nec ego huius autoritate, nec tu illius detineris. Scripturarum auctoritatibus, non quorumcumq; proprijs, sed vtriusq; communibus testibus, res cum re, causa cum causa, ratio cum ratione certet.*

*Min. Irenæus & Tertullian*, who had to doe with such refractory *Heretiques*, as either denyed the purity of the Scriptures, or traduced the perspicuity of them: did both of them appeale to *Tradition*, because they where challenged at that weapon, by their aduersaries. And by what *Compassse* did they faile? first they proue that alone to be true, and authentically *Tradition*, which was deliuered by *Christ* to the *Apostles*, and by them to the *Church*; by whome it was successiueley deriued to posterity. Secondly they stand for no other *Traditions*, but for the very same articles of faith, which were contayned in the written worde. Peruse ſ both their seuerall, and specificall Enumerations of *Traditions*, which the *Church* hath successiueley continued, and you shall find them to iumpe in all respects, with the *Apostles Creede.* Tis

true

true they might haue proued them before competent Iudges, by the authority of Scripture. but as the Case stood, the authority of the Church was thought more preualent; and therather, that they might shew the harmony thereof, with the holy Scriptures. Wherefore if you stand for such *Traditions* as they vrge, it is fit your *Bill* should passe, otherwise you must not take it ill, if your *Grace* be stopr.

*Iab.* Doe but read your learned Author *Hierome Zanchius*, who will giue you a newer tune, then that you haue piped vnto vs. That Author teacheth that diuerse vnwritten *Traditions*, concerning *Doctrines* and *Manners*, are in the Church, which are not only profitable, but in a manner necessary, which we must reuerence and obey, else we contemne the authority of the Church, which is very displeasing vnto God. Your Dr. *Feild* grauntes that *Papists* haue good reason to equall their *Traditions* to the written worde, if they can proue any such vnwritten verities.

*Ma.* *Zanchius* meaneth not your *Lenten* fast, your Ecclesiasticall orders of *Acolythies* and *Exorcists*: your *Purgatory* and *Prayer* for the dead, which you will sooner proue to be dreames, then Apostolicall *Traditions*; but the very same which *Tertullian* and *Irenaeus* haue recorded for such. Dr. *Feildes* (If) touching the poynt in question, carries the sence of an impossible Supposition: which we haue reason to suspect, till your *Purgatory* shewe a better pedigree. If you can proue this, to be one of those vnwritten *Traditions*, whereof *Zanchius* speaketh, then we will (according to Dr. *Feildes* aduise) not much dissent from your

† Pag. 105.

u Pag. 107.

Conclusion, till then we must craue pardon.

*Iab.* The <sup>u</sup> places which the Knight alleadgeth to proue the Churches Doctrine in this pointe to be a Sathanicall figment, disgracefull vnto the great mercy of God, and euacuating the Crosse of Christ, are many: but either so triniall and knowne, together with the Catholiques answers, or else so ridiculously applied, wrung and wrested to your purpose, that their very sound is able to breake a learned mans head.

*Nick.* Then had you neede of a good head-peice, to beare off the weight of the blowe, whose sound maketh so great a battery. Yet if none but learned mens heads be in daunger of breaking, your rough-bewen skonce neede feare the lesse. Well, seeing my Mr. is arrested for bloud-shed, he meanes to aunswere the action vpon Bayle. And for want of a better Attorney, let me craue a Coppy of your Plea.

x Pag. 108.

*Iab.* Shall <sup>x</sup> I make the Analisis of his Rhetoricall arguments? They be three Enthymems I thinke. The first, The Gates of Hell shall not preuaile against the Church: ergo there is no Purgatory. The second, The soule of Christ went downe to the nethermost hell; ergo, no Purgatory can be found. The third, Christ bound the strong man, and tooke his Fortresse; ergo, Purgatory must vanish awaye.

*Ma.* The argument that once passeth your fingers, is not dismissed without a torne fleecce: but seeing we must take it as you present it, let vs heare your exceptions, why it should vndergoe so triniall and ridiculous a censure.

y Ibid.

*Iab.* Can you <sup>y</sup> deny but many of your predestinate and  
Elect

*Elect* are, for robbing and stealing, and other such crimes, locked up in London Gaoles? What shall not Hell-gate preuaile against them? & shal the wal of a prison mew them up? Hath the soule of Christ gone downe into the nethermost Hell, & made no passage through Newgates Limbo, where sometimes your *Elect* are kept? Hath hee bound the strong man, that hee should not harme, and shall now a Hangman put them to death? You perceiue I hope the vanitie of your Inferences.

*Ma.* Hee that lookes vpon them through your spectacles, may read *Absurdity* indeed. But that you may know the falsenesse of your Glasse, by the mishapen Representation which it giueth to so well a proportioned face; you must bee aduertised, that the Knights argument was neyther so *Wide-mouthed*, nor so *Goggle-eyed*, as the picture which you haue drawne (according to your own *Idea*) to resemble it. He speaks of the state of th' *elect* in the after-world, according to the intendment of the Scriptures alleaged; you wrest it to their corrections in this life, which haue their profitable vse. His scope looks to the *satisfying* of Gods Iustice, which Christ hath fully accomplished: and not to those Chastisements (which are as spurres to driue men to lay hold vpon that all-sufficient Sacrifice) at which your *Squint-eyed* supposition doth glance.

*Min.* There are sundrie reasons, why the Lord suffereth his *Elect* to vndergoe those bodily penalties. First, for the manifestation of his owne Iustice: Secondly, for their Correction, humiliation, and amendment, that their Spirits may bee saued in the  
day



day of the Lord : Thirdly, for the Caution and Example of others : Fourthly, for the maintenance of publike tranquillitie, and politique Societic, which could not subsist, without these and the like Iudiciall proceedings. But why their soules should be stopt in the passage to eternall blisse, (the *Cinders* of original *Concupiscence* being quite extinguished by death, and the *Guilt* of their former sinnes cleane defaced by the merit of Christ) there can no reason be yeelded, from the warrant of the word, which debarreth the *strong man* from surprizing, and the *gates of Hell* from preuailing against them which die in the Lord. So that the light of these *Illustrations* is not so easily ecclipsed, by the interposition of your *Duskyish* conceit.

z Lett.pag.87

*Ma.* They that <sup>z</sup> die in the faith haue peace towards God : they that haue peace towards God, are iustified by Christ : they that are iustified by Christ are free from the Law : and being free from the Law, *Quis accusabit ?* Who shall late anie thing to their charge ?

a Pag.109

*Iab.* I could <sup>a</sup> cast your Elect into Hell from the first step of your Ladder. For they that die in the faith haue not peace towards God, except their faith be ioyned with good workes. Your Protestant faith is so light-footed, or light-headed rather, to beleue that you shalbe saued, and your Charitie so heauie-beeled to doe good workes, by which men must be saued: that an eternitie of torments may passe, before your workes ouertake your faith.

b Apoc.9.11

*Ma.* This shewes vnder whome you serue. <sup>b</sup> *Abaddon* is your Tutor, and hee hath a destroyer (a bad one indeede) to his Pupill. I thought you had  
not

not beene so neare a kin to that *euill spirit* mentioned in Saint *Lukes* e Gospell, who brake the strongest chaines, casting the poore *Demoniack* downe, *sometimes into the fire, and sometimes into the water.* All that Sathan himselfe could doe, was to<sup>d</sup> perswade our Sauour to cast himselfe downe: but now wee haue met with a stronger, then hee, one that will vndertake to throw the *Elect* from the highest pinnacle of their assured peace with God, into the fire of *Purgatorie*:

c Luc.4.35.

d Mat.4.6.8.9.

*Min.* The amitie that is betweene a *Iustifying faith* and *good workes*, is such: that the linckes of their indissoluble coherence cannot possibly (not in thought) admit any separation. Yet doe you contrarie to the expresse text of Scripture, labour a *Diuorce*, making a *Nullitie* of our peace towards God, albeit wee die in the faith: by intruding a needlesse exception of *Ioynt-workes*, with which a liuely faith is alwayes inseparably accompanied. Were he not worthie to be laughed out of his fooles Coat, that should say the *Sunne* doth not ripen and refresh the fruites of the earth, *except his light be ioyned with heat*? The Case is not much vnlike; there being the same impossible supposition, that a Christian faith should be destitute of good workes, as that the *Sunne* should want heat. He that dieth in the faith hath not only peace with his owne conscience, arising from the testimonie of his godly conuersation: but also peace towards God, through the *merit* of Christ, vpon whome hee solely and stedfastly relieth. This *peace towards God*, though it receiue augmentation of certaintie

taintie, and degree from workes annexed; yet hath it the prime being, and fundamentall Subſiſtence, from the vertue of the object which is apprehended.

*Nick.* Hee forgets Saint *Pauls* rule of not *indging*, when hee takes vpon him to bee the *Auditor* of our workes. If he would put on his Holliday eyes at his owne home, he may happily there diſcouer, as great penurie of *charitable deuotion*, as hee layeth to our charge. You may know theſe Phariſaicall Trumpe-  
ters, by their puffed cheekes, ſwolne tongues, and Rheumatique mouthes: they are full of oſtentati-  
on; but pluck of their ſleeues, and you ſhall find their armes withered, and their hands as drie as the Pumice-ſtone, which will ſooner grate off the ſkin, then yeeld a drop of anie comfortable moyſture.

cPag.109.110.

*Iab.* You ſay your *Elect* are free from the Law: If you vnderſtand it in *Luthers* ſence, then though they commit whoreadoomes or murders, a thouſand times a day, they need not care; the blood of *Chriſt* freeth them from the Law.

*Ma.* *Luther* had great reaſon to attribute as much to the blood of *Chriſt*, as your *Ianiſaries* doe to the Pardons, that are granted by the Pope. Yet is hee farre more ſparing: hee giues not encouragement to anie ſubieſt, to lay violent and ſacrilegious hands vpon his naturall, ſacred, and anointed Prince, with aſſurance that the blood of *Chriſt* will abſolue him, from all danger of the Diuine Law, for ſo horrible a fact; according to the tenour of your immature, Sinne-kindling, and Soule-killing Indulgences. Hee  
only

only administred a word of comfort in due season, to raise vp distressed consciences from despaire, assuring them (by the authoritie of our Saviours Proclamation) if by true repentance, and a lively faith they come vnto him their, <sup>f</sup> *burthens* shall be eased, their *thirst* refreshed, and their *Soules* freed from the condemnation of the Law. I see you haue not yet left your old *Spiders* qualitie: Were you not of a venomous constitution, you would not draw so presumptuous a Conclusion from so sweete and justifiable a *Cordiall*.

*Iab.* You should vnderstand & free some from the Law in the Catholike sence, that the spirit of Christ maketh that yoke easie, and the burthen light, that in the spirit of loue wee may keepe the Law with great ease, as Saint Iohn saith: His Commaundements are not hard. But I dare say your Protestant faith hath little of that spirit, that diluteth the heart to runne the waie of Gods precepts, that it will neuer bee able to get vp this Ladder. Let them be indeed iust, let them bee Saints that keepe the Law.

*Min.* *Quis idoneus ad hac?* The Spirit I confesse helpeth our infirmitie: the more wee grow in grace, the higher wee climbe; yet as long as the weight of flesh hangeth about vs, there is no such facilitie of climbing this ladder of the law, as you plead. While wee are here vpon this glassie Sea, our feet are set in slipperie places still subiect to slide. One horse <sup>b</sup> will draw faster down a hil, then ten vpward. But if your Saints can so easily keep the law how do they need so often confession, which was not only ordained for

*f* Ne formides  
adhuc tibi spes  
reliques est, inquit  
I. Iohannes E-  
uangelista latro-  
num duci. Eu-  
seb. lib. 3. cap. 17

g Pag. 110

*h* Superas euade-  
re ad auras  
-Hec opus, hic  
labor est.

i Pag. 110.

veniall, but also for mortall sins? Is not this your supposed easinesse in fulfilling the Law, the next way to make Purgatorie of no vse?

*Iab.* Doublesse i the iustest man falleth seauen times a day: Who can say that his heart is pure from vaine and unpertinent thoughts? His tongue cleane from idle and vnprofitable speecch? His handes not defiled at least with emissions in Gods seruice? Doe you see your iust cannot be in this life without dust?

*Ma.* *Modo ais, modo negas.* What is now become of your Ladder with the steps, whereof your Catholique feet are so inured? Is all come to this, that the iust are but dust? Haue the iustest some droffe to be purged? then if euer you meane to get into Heauen, you must climbe by another Ladder: by the merit and mediation of that sweet-smelling Sacrifice, without which we can neuer (through our owne legall obedience) be aduanced into the presence of God.

k Pref.

l Pag. 129

*Nick.* The Doctor may doe well when hee presents my Master with the next <sup>k</sup> *Purgative Sallet*, to adde these two Ingredients, which are farre better then his <sup>l</sup> *Ladies gloues*; I meane the *hearbe of grace*, and the *flower of Iesse*: Hee that feedeth well vpon these shall not stand in need of any other Purgation; hee shall bee thoroughly cleane.

*Min.* Though wee dare not hold *Iustification* by the Law, yet doe we not denie the laudable and necessarie vse thereof: being not only *Speculum*, *A Looking Glasse* to dresse our liues by; but also *Spiculum*, *A Piercing Dart*, to let out the wilde blood of self-conceit. Notwithstanding, to disrobe God of his mercie,

cie, and Christ of his merit, by attributing that to the Law which belongeth to <sup>m</sup> him, that is the end of the Law, we can finde no reason, vnlesse we would wilfully hinder the *Euangelicall* progresse of our saluation, by labouring to be found in our owne righteousnesse.

m Schola Christi  
Scala Christi.

*Ma.* Saint Paul speaking of the former and present estate of his *Corinthians*, tels them how they came to bee washed, sanctified, and iustified: viz., not by the workes which they had done, but by the name of the Lord Iesus, and by the Spirit of our God.

*Iab.* Thus <sup>n</sup> doth the Knight alleadge Scriptures for his purpose; Hee talkes of washing and cleansing, yet had his lippes still neede to bee purged, which hee seldome wettes (I feare) in the bath of teares and penance.

n Pag. II. c. III.

*Nick.* What! more *Phylacteries*! Haue you deserved such trust as to bee made of his Counsaile? Our Sauour hath taught him to shut his Chamber doores, against such vain-glorious spies, when he addresseth himselfe to his pious deuotions. His teares are laid vp in a bottle, that is not so full of leakes. *Ple-nus rimarum es, hac & illac diffuis.*

*Iab.* Is hee <sup>o</sup> not skilfull at Scriptures, who applieth that sentence which was spoken of grosse sinnes, as whordome, theft, extortion, and the like, which the *Corinthians* before baptisme committed, and from which by baptisme they were cleansed, to the daily veniall offences, without which the iust man do: li not liue.

o Pag. III

*Ma.* Vnlesse I haue forgotten my Logick, the argument followes affirmatiuely, from the greater to the lesse. If by his blood our grosse sinnes are purged,

B b 2

then

p Lett. pag. 85.

q Pag. III.

then much more by it alone, must those that are veniall be cleansed. The blood of Christ (sayth Saint Iohn) cleanseth vs, *ab omni peccato, from all sinne*, of what nature, condition or degree soeuer. Neither doth Saint Paul say, that *p faith is the ground of those things, that are to be suffered by our selues; but of thinges to be hoped for from Christ.*

*Iab. I perceine your q Protestant faith is verie weake, we must not lay anie great burthen on it, of thinges to be suffered by your selues, lest it breake; but of thinges to be suffered by others, as much as wee will; You can easily endure that others suffer, so you bee well your selues. I doe not now wonder you haue reiected Fastings, Pilgrimages, Disciplines, Haire-cloathes, Lying on the ground, Rising in the night, Living in perpetuall Chastitie, wrestling with the lusts of the flesh; Your faith is not a ground of penance, nor of any mortifications, to be undergone by your selues.*

*Ma. Our Protestant faith needeth not your superstitious supporters, which bend in the hammes, as altogether vnable to beare the masse weight of the leatt sinne. Sciocui credidi, was Saint Pauls anchor, which staied him amidst the most tempestuous stormes; he desired to know nothing but Christ Iesus and him crucified. Wee content our selues with his wisdom, and build vpon his ground. Wee holde it the most beneficiall Pilgrimage, for a man to trauaile out of the confidence, and loue of himselfe: the best Haire-cloath, is the meditation of his sufferings; the best Chastitie is, not to defile our soules with spirituall fornications, nor our bodies with lawlesse lusts.*

*Though*



Though we hold it a necessary fruit of our Faith, to be zealous in the continual practise of *prayer, fasting, Discipline*, and other good works, yet doth Christian humility teach vs, not to vantage of them; and their insufficiency forbids vs, to repose any trust in them. For *⁊ bodily exercise profiteih nothing* : The *⁊ iust man* liueth by his owne faith.

r 1.Tim.4.6.  
f Abac.2.4.  
c Pag.111.112

*Iab.* Christ must *⁊ suffer* all for you : you will not be partners with him in his passion , yet you will share with him in his comforts ; You will not by your good will, haue your finger ake for his loue, nor taste the least drop of vinegar to purge your sinnefull humors, yet will you be as bolde as any other, except his Iustice keepe you back , to put your nose into the sweete cuppe of his glory.

*Min.* Were our resolution no better , then your charitable opinion, it were indeed no small impeachement to the solidity of our faith. But the Records of our Iudiciall Courtes , are able to silence your vnmanerly Metaphor. Your botle nose hangs so in your light, that you cannot see the numberlesse names of those our glorious Martyrs, who were ready not only to be bound, but to suffer the most dreadfull torments , that tyranny and heresie could inuent, for the faith of Christ , and testimony of a good conscience. They kissed the stake, and embraced the flames, whereby they were made conformable to the sufferings of our Sauour; Neither doe I doubt but the same faith would ( if occasion so required ) still shewe it selfe by the like effects.

u Ibid.

*Iab.* True faith is a *u ground* not only of hope, but also of feare. As it teacheth vs to expect a full rewarde, if we

fullfill gods Commandements; So likewise to be sure of heauy punishments, if we contemne them.

*Min.* If you speake of a seruile feare, in regarde of heauy punishments, faith leaueth that to the Lawe, which is the Minister of death. But admitt you meane a filiall feare, though it arise from faith, yet is it as a consequent of hope, from which it is necessarily deriued.

x Ibid.

*Iab.* Faith is <sup>x</sup> defined the ground of things to be hoped for, not of things to be suffered by vs, or of things suffered by Christ: because Christes sufferings for vs, and ours in loue and imitation of him, are but meanes to conduct vs to God, the blessed end hope aymeth at.

y Lachrymas  
Petri lego, satisfi-  
cationem non  
lego.

*Ma.* I thinke it would trouble Aquinas him-  
selfe to distill the Quintessence of congruity, from  
this sentence. First, you confesse that for which wee  
we haue so long contended: that faith is not the ground  
of things suffered by vs. Secondly, you displace  
Christes sufferings; and why? because they, in loue  
and imitation of him, are but meanes to conduct vs vnto  
God. Me-thinks you speake very improperly, con-  
founding the obiect & the effect. I would you would  
be your owne Oedipus.

z Pag. 112.

*Iab.* Hope and <sup>z</sup> Faith being Theologicall vertues, haue  
for their obiects not Christes sufferings, nor our owne,  
but God alone; Other things faith and hope doth regard  
only, as they are pertinent to God.

a Ia. 2. 19.

*Ma.* If you speake of the <sup>a</sup> Deuills faith, then in-  
deed God alone is the obiect: but if you keepe your  
selfe to the faith of the Elect, (now questioned) then  
is Christ Crucified the immediate obiect, and God is  
the

the end. Are wee not saued by faith in his bloud ? Can we come vnto the Father, but by the Sonne ? Hee is the brazen serpent, which the eye of Faith doth principally behold.

*Iab.* My <sup>b</sup> answeres I feare are too grane, both for your head and faith: neither will the one vnderstand, nor the other belienemy discourse. I labour in vaine either to build penance or Purgatory on your faith, or to beat true learning and diuinity into your head.

b Pag. 111

*Nick.* *Nemo sua fortuna faber.* We must content our selues with that measure of vnderstanding, which the great *Giuer* of his vnderferued Talents, hath imparted vnto vs. It is sufficient we conceiue how improperly you speake, and how idely you discourse. Is the <sup>c</sup> Summer liuery of euerlasting life giuen vnto vs, with this Prouiso, that vnlesse wee play the Taylors our selues, and make it vp by our Purgations, it must neuer come on our backes ?

c Lett. pag. 86

*Iab.* Much doe you <sup>d</sup> feare I see, least you be forced to play the Taylor with a Discipline, to pleasure therewith your shoulders: and out of the broad-cloath of Christs merits, with that sharpe paire of sheeres, to cut out a Purgatory garment for your owne backe.

d Pa. 113

*Nick.* No doubt you would proue a good spinster, so well doe you lengthen the course threed of this homely Allegoric. The whirle of your wheeling wit casts about beyond admiration.

*Iab.* S. Paul <sup>e</sup> was such a Taylor. he did not beat the aire, but chastise his body, still carried about with him the mortifications of Iesus Christ, to which participation with Christ in paine he may seeme to exhorte, when hee bids vs  
feele

e Ibid.

feele the same in our selues, that wee see in Christ Iesus; who subjected himselfe to the death of the Crosse.

*Ma.* He had (as he saith) the markes of his passion in his flesh, yet was hee not thereby iustified. It is true that one speakes of the penitent theefe: *Non promissit Paradisum nisi existenti in cruce.* Hee promised not Paradise to any but to his Crosse-companion. Yet notwithstanding the torments he there endured, he was faine to come to *Domine memento mei.* Vnlesse Christ had beene mercifull vnto him, his passion had sorted to no better effect, then his fellowes did. So that albeit there be necessarily required a Conformity to his death, (at least by <sup>f</sup> penitentiall-workes) which all true Christians ought willingly to vndergoe, yet is it to bee performed as an homage, (the reward whereof shal not through the riches of his abundant grace bee vnrequited) not as a satisfaction to make the least part of attonement, for the least sin; which being against an infinite maiesty, cannot be expiated by anie finite punishment.

*Ioh.* I assure & you that a discipline or a whipping for a quarter of an houre, would make you conceiue more deeply of Christs bitter passion, then euer did any Protestants Sermon you heard.

*Nick.* Had my Master knowne your mind, that you loue whipping so well, hee would haue saued you a labour. You should not haue needed to trauell so farre as *Downy* for a ierking; I dare vnder-take he would haue taken order, that the Bedles of *Bridewell* should haue tawed your hide to the quicke, farre better then any vizarded Substitute, whome  
your

f Seminemus  
hominibus ex-  
emplum bonum  
per aperta opera:  
Seminemus An-  
gelis gaudium  
magnum: per oc-  
cultu suspiria.  
Ber. de benedict.

g Pag 113-114

your Lay-Catholiques vs<sup>e</sup> to hire, to lash himselfe before the Congregation in their stead.

*Iab.* Had he<sup>h</sup> tasted any drop of the sweetnes of Christ crucified, he would neuer haue said, reioycing in his competent patrimony, *Dilescit cui Christus dulcescit*: he becommeth rich, to whom Christ crucified becommeth sweet.

<sup>h</sup> Ibid.

*Nick.* Now you cauill against the haire. The competency of his patrimony moued him (as hee saith) to seek rather his contentatio by Theologicall studies, then his profit by the pursuit of politicke affaires. Now lest you lhold obie<sup>t</sup>, that many men are born to greater fortunes of the world then himselfe, hee margents thus, that hee hath riches enough who tasteth the sweetnesse of Christ; against which saying (no lesse pithy in sence then pleasant in the originall sound) there is no curre, (vnlesse he came of an Atheist call litter) would dare to barke.

*Iab.* Many<sup>i</sup> born to greater fortunes of the world then he is, voluntarily made themselves so poore, that their only demerits was a wildernes, their pallace a hole vnder ground, their meat fasting, their attire contemptible, their musicke praier, their bed the bare ground, which life they did prefer before being kings in the world: such was the sweetnes they found in Christ crucified: such ioy they had to feele in themselves some little portion of that paine they beheld in him.

<sup>i</sup> Ibid.

*Nick.* And haue you learned your *Cinque à pace*? your phralse treads the measures notably well. *Legib<sup>o</sup> nō exemplis<sup>k</sup> viuendū*. What warrant they had to depriue theselues of the means of doing good, or what accōpt they could make vnto him, who trusted them with so many talents, which they committed to the managemēt of others, we wil not debate. My answer is this.

<sup>k</sup> Non minor est  
virtus quam  
quarere par:  
tue i.

C c

When

l Res mihi non  
me rebus sub-  
mittere conor.

m Pag. 115.

When the Pope imitates his Predecessors, leaving his Palace for a *Cauce*, his *Cope* for a *skinne*, his *Triple crowne* for a Cap of wool, then will my Master follow these Presidents, and leave *Iabal* to be his steward. In the meane <sup>1</sup> season, as he abounds not in delicacie, so will hee not hoord or misemploy his superfluitie.

*Iab.* They did not <sup>m</sup> doubt, but the garment of glory, out of the broad-cloth of Christs merits, was to be greater or lesser, according as they had more or lesse conformitie with the crucified Sonne of God; Neither did they beleene that God giues it to vs ready made to our hands, but that these momentary and light sufferings worke in vs eternall weight of glory.

*Ma.* And great reason they should belecue the last clause: for every man shall receiue according to his workes. The more good we doe, the more glory, immortality, and peace shall wee receiue. But that the garment of Christs sufferings is giuen vs ready made, there was neuer any doubt made by anie duly considerate Christian. That Oblation beeing made once for all, can neither bee augmented nor diminished, in regard of it selfe, though in regard of vs, the benefit is either more or lesse, as we belecue and expresse the vertue of our faith, by the mortification of the flesh, and holie conuersation of life. His Wardrobe affords euery belecuer a complete robe of righteousness; he that will not take the paines to fit it to his soule, is not worthy to weare it. As we grow in grace, the warmth of this garment increaseth; The neerer we come to his sufferings, the greater shall wee

we be in his glory, not that wee deserue the least degree, but because it hath<sup>n</sup> pleased him, for the kindling of our frozen zeale, to propound the greatest prize to the best runner: for so saith S. Paul. *o Nec volentis nec currentis.* It is neither in him that willesh, nor in him that runneth.

*Iab.* I feare the Knight P playes not the Taylor aright, but cuts out of the Scripture favourable sentences for himselfe as this is: Blessed are those that dye in the Lord, that do concerne others, whose liues do not much sute with q Diues daily banquetting, as his seemeth to doe. Let him take heed he find not a garment of another suite set on his back, when his Soule shall depart, more naked of good deedes out of the body, then his body of Garments vnto the Graue.

*Nick.* My Master is beholding to you for your extraordinary care. But if he haue not in all this time learned to play the Tayler aright, by my consent hee shall not be bound Prentize to such a Botcher, who cannot teach him to thred his needle aright. When you fall once to trifling, I perceiue your Vessell runs low; Purgatorie is out at the elbowes.

*Ma.* I would gladlie heare how you answered the Knights arguments. Hee disputes in this manner.

*r* The Soules in Purgatory are either punished for those sins, which Christs blood hath wholly purged, or for those which he hath not wholly purged. If for those which Christ hath wholly purged, then there must needs be iniustice in God to imprison them whose debts are fully discharged. If for sinnes that hee hath not wholly purged, then it followeth, either that he is not the Lambe that taketh a-

n Coronat nos  
Deus in miseri-  
cordia et com-  
misericordibus.  
Psal. 103. v. 4.  
o Rom. 9. 16.

p Pag. 116.

q Interdum  
vulgus recte vi-  
det, est ubi pec-  
cat. Horace.

r Lett. pag. 81.  
82.



way the sins of the world; or that mans satisfaction must goe hand in hand with Christs merits.

f Pag 117

*Iab.* He butt<sup>s</sup> against Purgatories walls with his horned arguments, which if it haue any force against Purgatory, will also breake open the gates of hell, that the damned may come out. For what debts are they kept in prison? Doubtlesse for those for which Christ did offer his pretious blood; which was a sufficient redemption for the sinnes of the world. Is God then vniust to imprison them in the darke Dungeon for euer, for whose sinnes Christ paid a full and rigorous ranfome?

*Min.* Hath not this Dilemma brought you to a fore plunge? If you come vpon either side, you are sure to bee gored; wherefore to get out of the reach of both, you are faine to creepe downe to hell for an answer. And what is your purchase? The death of Christ, though it is sufficient for all, *ex abundantia meriti*: yet is it not sufficient to saue all, *ex defectu fidei*, by reason of the want of Faith; whereby that his sufficiencie of merit, is particularlie to be applied. What is this to those that are in Christ, who die in the Lord?

e Par: 8.

*Iab.* It is Christs holy will that in sins committed after Baptisme, the whole guilt of pain bee not euer forgiven, but sometimes be reserueth a conuenient task of temporal paine.

*Mr.* This you speak confidently: could you proue it as soundly, the day were yours. If temporall paines be reserued, how is the sin wholly forgiven? Dare you say that God, who is perfection it selfe, performeth the workes of his mercy (which surpasse all the rest) by halfes? Are mortall sinnes with their punishments

ments wholly remitted, and must the greatest part of those that are *venial* be reserved? *The cause being taken away, the effect ceaseth.* If the paine of mortall sinnes be remitted, then much more the penaltie of *venial* slips.

*Iab.* We daily see and feele that punishments and penalties may remaine though the sinne bee forgiven. What are death, hunger, thirst, and other miseries of this life, but effects of originall Sinne? Is not sinne forgiven vnto Christians in Baptisme? Yet those that are baptized endure the former penalties. God pardoned DAVIDS sinne: but did all temporall punishment cease together with the sinne? The sinne was remitted with a, But thou shalt endure these and these afflictions, because thou hast made the name of God to bee blasphemed.

*Min.* These are not properly punishments proceeding from seueritie, but Chastisements sauing of mercie: for punishments haue respect vnto a person obnoxious to the Law, and to a Iudge not satisfied for the breach of the Law; But these are rather the effects of corrupt nature, then the *x* punishments of the persons regenerate. Otherwise you must confesse that the Blessed Virgin, because shee died a naturall death, was thereby punished for her originall sin; which you wil not easily be drawne to admit. Were the Childe of God perfectly sanctified, as soone as hee is justified, then were your objection to some purpose: but you must know that notwithstanding sinne bee remitted, yet *Concupiscence* still remaineth; for the mortifying whereof these

u Pag. 119.

x Tribulatio piorum non tam afflictiua, quam amoris diuini declaratiua, virtutis promotiua, & culpe saturne cohibitiua. Aquis.

y Omnia coope-  
rantur in bo-  
num.

z Ezek. 18. 33.

a Imponit nobis  
penam, non de  
peccato sumens  
supplicium,  
sed ad futura  
nos corrigens.  
Chrysost. Hom.  
de Pen.

b Pag. 119

c Ergo, opera  
penitentialia  
non sunt satisfac-  
toria.

these Chastisements are sent. As it standeth with the wisdom of God, to beat downe this rebellious Law of our members: So is it disagreeable to his iustice to remember anie more the sinnes of the repentant; yea such is his goodnesse, that hee repenteth him of the euill, that hee had intended: So far is he from punishing that Sinne, which he hath formerly remitted. Neyther indeede is there anie proportion betweene temporall punishment, and the sinne that is committed against an infinite Majestie. As for that Chastisement which followed *Dauids* absolution, it happened, (sayth Saint *Augustine*) *ut pietas hominis in illa humilitate exerceretur*: not that he might be punished, but that his godlinesse might bee thereby pruned. It was not inconuenient, that the Childe should die, both in respect of *Dauid*, that his watchfulnesse against the like sinne might bee increased, and others admonished: as also in regard of those that were without, that their mouths might be stopped, from blaspheming the iustice of God.

*Iab. I will not stand to conuince you out of Scriptures, nor out of Fathers, only because the Knight stands vpon Athanasius, whom he calls his Arbitrator, and sayes that he will not afford vs one sillable to saue our liues: his ignorance shall receiue doome by his sentence, euen in that verie Treatise. Thus he writeth. There is great difference betwixt Penance and Baptisme: he that repenteth ceaseth to sinne, but still retaineth the scars of his wounds; but he that is baptized, putteth off the old man, is then renewed from heauen, and as it were borne againe, by the Spirit of grace. Doe you see how manie sillables this Father lendeth vs?*

*Ma.*

*M.* They wil scarce make a number. I see not so much as a Cipher, that can stand in your account. He neyther nameth Purgatorie nor anie temporall punishment, after the remission of the guilt of sinne. Nay he rather seemeth to dalt these conceits against the wall. For if a man baptized bee renewed from Heauen, and retaine no skarres, then the plaister of *Purgatorie* may be cast out vpon the dung-hill, as of no vse to those, that continually make their repaire, by a *thirsting faith*, to those *waters* of comfort. Obserue I pray you how strangely you goe to worke. You haue made a great shew of exhorting vs vnto pennance, and now you bring in *Athanasius* affirming, that he that *repenteth*, still retaineth the skars of his wound. Time was when you could say, *In this*  
*d penall Martyrdome*, (*namely the perpetuall victorie of our selues*) if you continue vnto death in the true Catholike Church, I dare warrant you both from Hell and *Purgatorie*, and grant you an immediate passage vnto Heauen. How comes it now to passe, that notwithstanding this *penall Martyrdome*, there are skars and woundes still remaining? May we be admitted to passe into Heauen immediately, without these *eye-sores* in our soules? You should rather for the effectuating of your purpose, haue produced Saint *e Augustines* Panigyrick, *Pœnitentia languores sanat, Leprosos curat, Mortuos suscit.* Or that of *f Cyprian*: *O pœnitentia quid de te noni referam. Omnia ligata tu soluis: Omnia clausa tu referas: Omnia contrita tu sanas: Omnia confusa tu lucidas, &c.* You speake of the Skars verie vnseasonably in my mind.

d Pag. 115

e Lib. de peni.

f De Laud. pœn. Cum homo compungitur peccatum dispungitur.

Min.

*Min.* These Holy Fathers may be easily reconciled. *Athanasius* Speakes of *Pennance* solely considered in it selfe, according to the worke wrought: and in this sence, though a man giue his bodie to bee burned, to satisfie for the sinne of his soule, the skar of his sinne still remaineth. The other two speake of *Penance*, not as it is opposed to *Baptisme*, but as it is conjoynd and made operative by the vertue thereof; from whence the life and vigour of repentance is deriued. So that *Athanasius* saies well, that *vnlesse* a man be renewed from Heauen, and bee borne againe by the Spirit of grace, his pennance how great soeuer, cannot doe awaie the skarres of his wound.

g Pag. 120

*Iob.* I see not & what else can bee imagined to remaine after pennance, and not after Baptisme, besides the guilt of temporall paine, which wee must willingly undergoe, to satisfie for the sinnes after Baptisme: which skarres and wounds, if we heale not in this life by plaisters of penance, they must bee seared in the next by Purgatorie fire.

*Nek.* Then must you bee sure to haue a turne in *terrida Zona*; for *Athanasius* tels you, that notwithstanding your penance, you must still retain the skarres of your wound's. Your better waie were to flie to the waters of *Iordan*, where you shall bee sure to haue your leprosie fully cured, then to trust to your owne penall satisfactions. Now (if you loue mee) meddle no more with my Masters *Arbitrator*; if you doe, your *Combewill* will be soone cut.

*Ma.* Tis wel he wil now at length confesse that the guilt of temporall paine remaineth not after Baptisme. It is  
not

not a quarter of an houre, since he was of a contrarie minde. Then <sup>h</sup> death, hunger, thirst, and other miseries, were the penalties of originall sinne, forgiven vnto Christians in Baptisme. Now he <sup>i</sup> sees not what else can bee imagined to remaine after penance, and not after Baptisme, besides the guilt of temporal pain. But that the day weares away, I would bee bold to aske him this question: whether the vertue of Baptisme be not as great, throughout the whole life of a Christian, as it is at that moment, when it is administred? I will not so much vnder-value his sinceritie, as to feare his deniall. I dare say hee will not make the Sacrament of Regeneration lesse beneficiall vnto vs, then the Mother Earth was vnto her Sonne *Antaus*. As oft as hee in the conflict with *Hercules* touched the earth, his strength was renewed; and as oft as wee bath our Soules in those medicinable waters by a Religious application of the blood of Christ, we are assured of the remission of our sinnes, as well as if wee were at the instant baptized, in that purifying *Lauer*. So that the guilt of temporall paine doth no more remaine, after the pious application, then it did after the first initiation; Christ and his ordinances being the same, Yesterday, to day, and for euer. The cause taken away, the effect ceaseth.

*Iab.* This your <sup>k</sup> Logicall Axiome saileth in a thousand examples. The Sonne is an effect of the <sup>l</sup> Father: Cannot hee liue though his Father bee dead? The fire causeth heat, yet we see that heat doth remaine long time after the fire is put out. That Principle is only true, when not only the first being of the effect dependeth on the cause

h Pag.119

i Pag.120

k Ibid.

l Causa sociat.

m Quatenus  
homo non qua-  
tenus filius.

n Ideo multi in-  
firmi, &c-  
1. Cor. 11. 30  
Miseros facit  
homines pecca-  
tum. Pro. 14. 34.  
vix pro peccato  
suo. T. ben.  
3. v. 39.  
o Pag. 120  
p Zab. 11. b. de  
med. dem.

but also the conseruation thereof: as the light of the Sunne, which the Sunne doth not only bring forth, but also conserue, vanissheth away together with the same.

Nick. As I am a true *Aristotelian*, I heard him not speake so wise a word this day: The *Senne* who is an effect of the Father may live, <sup>m</sup> though his Father bee dead. And yet in these dayes, *filius pendet à patre in esse & conseruari*; or else they would goe for the most part in thred-bare coates.

Min. Wee doubt not but the *Axiome* admits many exceptions, by reason of the diuers properties of causes, some being *efficient*, some *materiall*, some *formall*, and some *finall*. Amongst *Efficients*, some *permanent*, some *transient*, some *principall*, some *instrumentall*, some *conseruant* &c. Yet must you not wind away with your *Sophistrie*: There is a certaine Cause called, *Causa solitaria proxima ad equata*, of which sort is *Sinne*, in regard of *punishment*; for if the question be why man is punished, it cannot possibly but bee conceiued, that it is <sup>n</sup> because man hath offended, or else if the punishment be without cause, it should be without justice.

Iab. Punishment indeed <sup>o</sup> is the effect of sinne: nothing but sinne could produce that guilt in our soule; yet when it is once in the soule, the conseruation dependeth on the will of God. It cannot cease, but when, and in what manner he will haue it cease.

Min. *Vnius P effectus non est nisi una causa proxima*. When you proue that it is the will of God to reserue some part of the penaltie, after the remission of sinne, then will we confesse your *Axiome*. But take heed



heed, least while you coyne a new Will, you deface his olde Iustice, which was euer consonant to his truth. Whensoever he said, *fides tua te saluum facit*, the bed was presently taken vp. Sinne no more least a worsething befall thee, shewes there was no feare of smart for the former sinne. The impulsue Cause being remoued, the effect ceased; for God comes not with anie willing desire, but as it were by compulsion to inflict punishment vpon the Modell of his owne Image, which hee hath repaired at so high a price. We denie not but his *wisdom* hath thought it fit, (in regard of the succession of our daily sinnes) for his honour, and our profit, to enable vs to doe some part of penance our selues, by the helpe of his grace: that so we might conceiue more deeply the malice of sinne, and Gods hatred against it; as also that wee might more carefully for the time to come auoid Sinne. But that God should require the debt, which hee hath formerly cancelled: or that mans greatest penance can satisfie his Iustice, for the least transgression, wee desire further reason to beleue.

*Ma.* The question is not touching penance for the procuring of pardon for sinnes not remitted, but whether it sort most with Gods will, for his owne glorie and our profit, that wee should be tormented with Purgatorie flames, or bee freely and absolutely deliuered. It cannot be more for our behoofe, seeing the soules departed are not in *uis*, to receiue anie merit by their sufferings: Neyther can it sute so wel with his grace, (vpon which his glorie is especially reared) seeing that the more remission is scantied,

r *Nō deficit in  
a' cessarys nec a-  
bundaat in super-  
fluis.*

l *Æque bene.*

l Pag. 125.

u Pag. 125. 126

the more is the lustre of his abundant grace lessened. Wherefore it is no lesse then extreme folly, to dreame of more meanes of expiation, when fewer (yea the <sup>r</sup> alone passion of Christ) will <sup>r</sup> altogether as well serue the turne.

Nick. It there be such necessitie of Purgatorie, mee thinkes you should agree vpon the place; whether it bee vnder the Earth, or in the Ayre. <sup>r</sup> *Quod ubique nullibi.* It is in some places that indeede it is in no place.

Iab. This is the Knights <sup>u</sup> onset by which hee seeks to beat Purgatorie out of the World. But the Captaine Maior of his argument, if it bee true, is able to beate God into nothing, who cannot be conceiued without Immensitie, or a being euery where. But taking your Proposition in the best sence, to wit, that the thing might bee insly thought not to bee, which learned men cannot tell certainly and determinately where it is, yet is the impietie thereof exceeding great. Doe not Diuines disagree about the place of the Soule, after separation from the bodie? About the part of the world where God sheweth himselfe to his Saints? May one thence inferre, *Quod ubique nullibi*? Doe not learned Christians likewise dissent about the Situation of Hell?

Ma. You might haue well annexed to your inference, *Asse* for example: *Primus motor* was euer exempt from the Confinnes both of *Pradicaments*, and *Physicall Axiomes*. You should haue done well to haue giuen vs some sublunarie instance, then would we haue applauded your wit. The meanest Grammar-Schollar hath, *Enter presenter Deus hic & ubique*

*que potenter*, at his fingers ends.

*Min.* As for *Hell*, though Learned men exactly know not the site thereof, yet doth the word of God plainly teach, that there is a *Hell*, and in some sort it shadoweth the torments thereof; so that wee are tied to a necessitie of beleefe. Neyther are Learned men so much to studie where it is, as to take heede they come not there. But as for Purgatorie, it is neyther auerred nor described in the Mappe of Gods word, wherefore we haue reason to suspect the being thereof; and the rather, because the first Founders could not agree where to seat the foundation of it. Must God therefore be *beaten into nothing*, if a man say that fained *Purgatorie is no where*? Take heed least from a Papist, you turne Atheist. Such examples fauour of little Religion, and lesse feare of G o d. I hope wee may boldly saie it is *nullibi*, when the Scripture concludes it to bee *nusquam*.

*Nick.* Such Atheisticall inferences may chance make him feele where *Hell* is, ere he be aware. If hee will follow my counsell, hee shall either get some *Ellebore* to purge his braines, or a warme *night-cap* to keepe in his wits.

*Ma.* The Knight puts him a question touching the \* *middle rancke of offenders, who shall suruiue at the comming of Christ, when Purgatorie shall be cleane extinct; whether they shall bee saued without further Purgation?* Which if hee grant, then must hee admit *partiality in the Iudge, in affoording them more fauour, then those who daily depart this life.* If hee denie it,

x Lett.pag.90

y Sape etiam est-  
olitor verba of-  
portuna locutus.

it, then must hee taxe the Lord of vniustice in denying the meanes of purgation vnto them, which hee hath alwayes afforded to those of their rancke. But the Doctor hath no great mawe to touch eyther of these hornes.

Nick. Well, wee had neede of a y Moderator to close this act. I trust hee will make vs amendes for his drie, melancholy, and liuelesse discourse, with more pleasant and delightfull passages, in the maintenance of his grand *Miracles*, from which *Purgatorie* hath had her best patronage. The Sunne will leaue vs, and therefore Doctor, if you meane wee should see you open the budget of your iugling feats, you must be nimble-handed; wee haue reason looke at last for a fit of mirth.

# CHAP. V

## *Lipsian Miracles merterized.*

a Pag. 127

lab.



O where doth the Knight shew his prophaneesse more, then in scoffing at the *Miracles* of our blessed Ladie of Hall registred by *Lipsius*, which hee derides in so rude a manner, as it may well seeme he did both read *Lipsius* his storie, and write his owne Letter, roasting Crabs by the fire side.

Ma. Had not your lippes hung in your light, you might haue easilie discerned the difference, which he  
put-

putteth between the counterfeit Image, & the glorious person of our blessed Lady. If you meane to make good your iniurious censure, you must take some paines to resolute the Christian worlde, (which you seeke to delude with these miracles) how the same blessed Virgin can bee *simul et semel*, at one and the same time, at *Hall*, at *Sichem*, and in *Heauen*. One body cannot bee at one time in more places then one. Some of your Church (I confesse) hold the contrary of *Christs* body; but who euer (sauing your selfe) thought so of the body of the blessed Virgin?

*Nick*. I haue heard that the Ladie at *Hall* hath a sharper nose, a thinner lippe, and a quicker eye, then she that is worshipped at *Sichem*: who is much broader visaged, and more corpulent then the other; trauellers will hardly belecue they are sisters, so vnlike is their feature. Is it possible for one bodie to bee so vnlike it selfe? you must first agree which of them is our Ladie, and then the other shall bee euer after held as her waiting-woman, which will be no disparagement at all. Vnlesse you haue authority from the Pope to dubbe as many Ladies as you list, it is but follie to say they are Ladies both; this pattennt if you could shew, O how welcome a man would you bee to our *Chamber-Necessaries*. All the prettie Lasses would flocke to Doctor *Iabal*, yet for your life should you not giue them all content. Madam *Susan* would pout, that my Ladie *Winifred* must take the wall. Shee hopeth shee hath <sup>b</sup> *slopt as many mustard-pots*, as her Ladiship for her heart. Here would be old reuel-rowt.

b Pag. 136

*Iab.*

c Pag. 116.

*Iab.* Such prophanenes<sup>c</sup> and want of religion doth the Knight shew in his perpetuall iesting at Miracles, which confirme any point of religion, especially this of Purgatory, which he termeth such grane Miracles, that it would make a horse breake his halter to see them: and in the margin he saies, Tea Bellarmines deuout Mare; which his wanton Hobby named onely to beget a foole on her.

*Nick.* Now is your wit false within the Circumference of my Element. In all your runnagate trauels, knew you euer a Hobby to begette a foale on a Mare? and yet I must say it is more probable, then that your *Phenix Garnet* should begette a face on a *Straw*.

*Ma.* If *Bellarmines deuout Mare* did euer carrie a foole, it was (as your owne stories reporte) vnto the *Masse*.

d Ibid.

*Iab.* He <sup>d</sup> might better haue turned his Hobby loose to *Balaams Prudent Ass*, where perchance hee might haue learned this point of wisdom, that there is a God whome euen bruite beasts feele, and in their manner serue and adore, who is able when he pleaseth to make them bray more wisely then you doe speake.

*Ma.* It seemes you haue some commaund ouer the fillie creature which you so willinglie name. You may do well seeing his Master is dead, to lead him to *Rome*. I know no Prelate fitter to ride him then your Pope. Sure I am there doth none more often curse Gods people then he.

*Min.* I see no reason why one may not as well say, that the sight of your Miracles would make a horse breake his halter, as that <sup>c</sup> *John Clement* brake his

e Pag. 137.

his doublet in pcees by a Miracle.

*Tab.* Lipsius doth<sup>e</sup> elegantly and religiously relate a miracle, concerning a Falconer deliuered from death, by the Lady of Hal her mercifull intercession; which the Knight or his Minister doth marre with reeling and tottering phrases. His 3 Lord swore by no beggars that hee would make him looke through a halter, if hee found not the Falcon. &c. Thus doth hee play the Summist of Lipsius.

f Pag. 127.

g Let. pag. 102

*Ms.* That hee wrote elegantlie no man denies, the question is, whether his wit might not have been better imployed then in playing the Scummist of Ovids Metamorphosis. It was your cunning in a desperate cause to abuse his eloquence, to the bombasting of your forged and incredible topperies. Were it not more for the quaintnesse of his stile, then the trueth of his Miracles, his leaues would bee soone turned to the Glouers disposing.

*Min.* It was a heauie iudgement of God vppon him for his Apostacie, that in his old age he should put his pen to sale, and prostitute the beautie of his wit, to the bouldring of such idolatrous and Commentitious trumperies.

*Tab.* Yet I<sup>h</sup> wonder the Knight omit'ted a story which followed in the same Chapter with Iohn Swickius, to wit, about another Protestant Swaggerer Iohn Rysselman, who reuiling that blessed Lady, swearing that hee would take her towne and burne her picture, publicquely in Brnxel's stroken with a Bullet, lost the best tongue in his head, the best chinne in his face; and not long after yeelded vp (though a had one) yet the best soule in his body.

h Pag. 128.



i Crimine ab uno  
disce omnes.

*Nck.* You say right, they are both birds of a feather, and therefore deserve to fly together: but the truth is, one haire is too much in a pen; though *Lipsius* was so regardlesse of his credit, as to adde the full period to that *Chaos* of vntruths, yet was my Masters penne so bashfull, that it was hardlie drawne so much as to mention th'one, so farre was he from relating the other; especiallie at the second hand. He that will venture vpon a lye shall shew little witte, vnlesse he be the prime inuentor; the first Author may gaine some of that credit, by the quaintnesse of his inuention, which he loseth by the incredibilitie of his fabulous assertion. It stood with *Lipsius* his policie to ballance his fictions, that so they might seeme to carry the even waight of truth. Had not *Ryffelman* beene put in the other scale, *Swickins* his miracle had gone to the ground.

*Ma.* Why may not this miracle of *Riffelman* be as true, as that of our Ladie at *Lucca* in *Italic*? There was a wittie Ladde that had lost all his Counters at *Mum chance*, & having no means to renew his stock, he bethought himselfe of this stratagem: He goes out into the backside, & as if hee had bin one of the forlorn hope throws his dice in the face of our Ladies Image that stood there in the Towne-wall; immediately by a nimble slight which he had formerly gotten, he wreathes his arme backward, & comes in all a *mort*, as if he had lost the vse of his best cheating instrument. After some few daies he returnes, as one that had beene stricken with remorse, and prayeth before the Lady (you must imagine shee did winke for

for feare of the like cast ) and loe; his arme was <sup>k</sup> instantly restored. The rumour heereof being blazed abroad as farre as *Rome*, Pope *Clement* the eighth takes order, to haue the image remooued ( for this notable piece of seruice ) into the Church. Will you heare what followed ? This Iugler the first founder of this erection, was well greazed by those of the Church with the oyle of *Argent*, and slides away to the triall of other fortunes. But it was not long before his pictures had lost all their faces; his coyne was not so fraudulently gotten, but it was as riotously spent, whereupon being driven to an *exigent*, he turnes <sup>l</sup> rapster ( I had almost said hangman ) in an Inne at *Poggio Bunchi*, betweene *Florence* and *Siens*. As God would haue it, there came into that hostelry, certaine <sup>m</sup> noble Countrey men of ours, when my new fill-pot was more then halfe-seas ouer: being then in his iollity, he breaks out ( amongst other *panegyricall* narrations of his quick-siluer wit ) to tel with what lucky successe he had gulled the inhabitants of *Lucca*, and how much our Ladies image was beholding vnto him, for her warme winter standing; which made the Gentlemen so much mirth, that for that time they thought they might well spare the fidlers company.

*Nick*. Well fare your heart; you haue now payd him *interest* enough for the forbearance of *Rysfelman*: story, which is no way comparable to this.

*Min*. Is it not a wondrous <sup>n</sup> miracle that *Rysfelman* a Souldier, should be shot through the cheekes with a bullet in a skirmish? forsooth it was for swag-

<sup>k</sup> She was glad to be rid of such dangerous mates

<sup>l</sup> *Ultimum*; saltem penultimum refugium.

<sup>m</sup> *Sr. Tho. Chaloner. Mr. Tho. Awdley.*

<sup>n</sup> *Apud veteres miracula pro monstris atque horrendis sumuntur. Donat.*

gering with the wooden Image of our Lady. I had thought the blessed Virgin had long agoe learned this lesson of her sonne: *to forgive her enemies; to pray for them that revile her*; and not to shoot bullets through their checkes; to cut out their tongues; and strike off their noses. If this relation be true, your Lady of *Hall* is a hard-hearted Saint. Had the Caruer so little choice, that he must needs make her of such a knotty peece? Did not *Lipsius* a good daies worke thinke you, when he thus stained her reputation? we tooke her all this while for a *kind wench, good at a dead list*. I am verily perswaded your Historian did more harme to that Saint with his penne, then the Image did to *Risselmans* nose with the shot. If you tell vs whether the Image were Master Gunner, or the Gunners Mate, vnder whose Colors, and in what rank it did serue, wee will giue way for feare of a bloudie nose.

o Pag. 128  
p His heresie was more directly against the personall & hypostaticall union of her sonne, whose two natures he denied

*Iab. I much doubt whether the asorenamed Risselman, or that famous Nestorius, an Arch-enemie of Gods mother, which both miraculously lost their tongues for blasphemy against her, did more deserue that penall forfeiture then the Knight hath done, who sticketh not to terme the glorious Queene of Angels, whose miracles Lipsius do. h. professe to write, the mother of God, as her picture with the King of the world in her armes doth witness, a kinde wench, good at a dead list, which soundeth of a more soule blasphemy, then euer any heretique before dreamed of.*

*Ma. Wee belecue that the blessed Virgin Mary is at rest in the kingdome of heauen: wee acknowledge*

ledge her to bee the *Mother of God*; though no *God-esse*, nor *Queene of Angels*, yet a glorious Saint; though no *Sauour*, nor *Medatrix*, yet worthie of all loue, reuerence and imitation. Our soules with hers *reioyce in God our Sauour*. But as for this liuelesse Image, wee know not whence it is. It may represent one of the Popes Concubines, for ought wee can say to the contrarie. *They that make them are like vnto them, and so are all they that put their trust in them.*

q Luc. 1. 47

r Psal. 135. 18

*Nick.* As sure as we liue, *Lipsius* was not his crafts master; had he no stranger newes to tell vs, then that a Souldier lost his nose valiantly in the field, with an Instrument of warre? When all was done, the Image had as dull sent as he. If the truth were knowne, I belecue there is manie a one in *Hall*, even amongst the deuout *Marianists*, who hath lost the best ornament of his face in a worse quarrell, and in a more dishonourable seruice. If *Rysselman* had spoken in the nose, I shold haue liked it worse.

f Pag. 129

*Iab.* Mercifull Lord in what a drunken age doe wee liue, that such foule blasphemies against Gods mother may passe to the print? that such witnessed testimonies of Gods infinite power (which had they beene done in *Tirus* and *Sidon* would perhaps haue ioyned them to haue done penance in Sackcloath) may be blasphemed, derided, and reiected, even in print, as lewd lies, incredible falsehoods; without anie syllable of prooffe or reason in the World, but only because they list not to beleue them.

t They were long since drowned in the red Sea at Claretto.

*Ma.* You doe well to crie vnto the Lord for mercie, for were you well in your wits, you would

not

u *Omnia commu-  
tat sese in mira-  
cula rerum.*

x 1. Reg. 2. 22

y Apoc. 16. 10  
11. & c. 9. 10  
Abac. 2. 19

z Ps. 129

a 1 Cr. 44. 17

not dare to publish in print, that the wooden Idol of *Hall* is the blessed mother of God. Had you not a cuppe too much, you would not paralell *Lipsius* his lying fables with our Sauours sacred Miracles. Had *Simon Magus* liued in *Lipsius* his dayes, it would haue bin a queition, whether *Simon Peter* or he had beene the better man. *Elimas* would haue beene a gay subiect for his<sup>u</sup> flying penne. I would aduise you to consider (if your considering Cap bee not at pawne) whether you doe not more dishonour the Blessed *Virgin* then the *Jewes*; they desie her, you deisie her. I will say vnto you as *Salomon* said vnto his Mother touching *Adoniah*. x *Why dost thou aske this for the Virgin? Aske for her the Kingdome also.* The time will come, when you shall y gnaw your tongues for sorrow, who worshipping Idols of Golde, of siluer, of brasse, of stone, and of wood, which can neither see, heare, nor goe.

*Iab.* These miracles z which may seeme like the hearb called our Ladies gloues, adorne her Virginall hands, signes they are of her wedding to the eternall King, and of her being crowned a *Queene of Heauen and Earib.*

*Nick.* Her Virginal hands neuer taught *Lipsius* to strike that key, which makes the worshipping of God sound so much out of tune, euen in the eares of the *Jewes*. Hee is a verie simple Musician, that cannot make such lackes as you skip, according to the motion of his fingers. So hee make a sound, you care not how much he neglect the Chords of truth.

*Iab.* *Lipsius* whom you reuile was like the *Swanne*, whose dying notes are sweetest; Hee crowned his famous writings

writings with a Historie of her miraculous stories, and  
hung up before her Altar his renowned penne the wing of  
his wit, the flight whereof made him<sup>b</sup> admirable in his  
age.

Our Ladies glones about his forehead wreath,  
That no fowle mouth dare on this Author breathe.

Nick. Had I bene his Herald, hee should haue  
borne a Lady cow for his Crest; It had bene a fit Em-  
bleme for a faire out-side. Though his pen made  
him admirable in his age, yet did his<sup>c</sup> miraculous  
lies make him ridiculous in his dotage.

d Well did his pen deserue to hang at Maries Altar,  
But of the twaine himsele did best deserue the haltar:  
He best deserued the whetstone for his lying,  
That could not leaue the trade when he was dying.

Ma. When Lipsius wrote, did he sit, stand, kneele or leane?  
Hee did lie most, thats flat, witnesse his last Scene.

Min. Then I see you meane not to die in Tabals  
debt for an Epigram. In lieu of his Ladies glaces you  
haue returned him a Cow, with two prettie Calues  
by her side. Lipsius will neuer bee dead as long as  
they liue.

Tab. Among manie<sup>e</sup> deuises the enemie of Man-  
kind hath set abroad in this age, to infect the world with  
Irreligion and Atheisme, none seemeth so mee more po-  
tent, then the deniall of miracles, together with those  
shifts which Heresie hath inuented, to discard those

b Admiratio ab  
ignorantia def-  
cendit Donat.

c Dumque mo-  
ror mirorque si-  
mul fugit omnis  
in undas.  
d Suspendit ca-  
lamum Mariana  
Lipsius ara sus-  
pendi meruit,  
etc.

e Pag. 130

both

both of ancient & fresh memorie, which please not your tast.

*Ma.* That it doth so seeme vnto you, seemes not strange vnto vs, who doe assure our selues of your forwardnesse, in aduancing the state and dignitie of your grand *Bel-peor*. The point is, whether our Saviour, his Apostles, and the Fathers of the Church held the deniall of your vpstart *Lipsian* miracles such a potent meanes, to infect the World with *Atheisme* and *Irreligion*? If you will bee tried by these, holde vp your <sup>e</sup> hand? A match. Doth not *Moses* forbid vs to iudge of the Doctrine by miracles? Saith hee not that if any man shiall giue vs a signe or a wonder which he told of should come to passe, yet we must not hearken vnto him, if he once say, Come and let vs goe serue other Gods? The <sup>h</sup> Prophet complaines in the person of Almighty God, against these Miracle-mongers, *Seduxerunt populum meum in mendacijs suis, & in miraculis suis.* Our Saviour <sup>i</sup> forewarneth vs not to beleeue such. For there shall arise false Christs, and false Prophets, and they shall shew great signes and wonders, in so much that if it were possible they shall deceiue the verie Elect. Saint <sup>k</sup> Paul prophetically auerreth, that the comming of the man of sinne shall be after the working of Sathan, with all powers and signes, and lying wonders: And with all deceiueablenesse of vnrightheousnesse in them that perish, because they receiued not the lone of the truth that they might be saued. And that for this cause, God shall send strong *Delusion*, that they should beleeue a lie. What greater contrarietie can be imagined then there is betweene your position, and these textuall verities?

*Min.*

f *Ecce purissimas  
meas manus*  
Preceptor,  
quoth the boy  
with the scab-  
bed fingers.  
g *Deut. 13. 2. 6*  
i *Jer. 23*

i *Mat. 24. v. 23.*  
24. 25

k 1. *The. 2. 9. 10*



*Min.* The Ancient Fathers haue likewise ioyned their forces in the same *Encounter*. Doth not Saint <sup>1</sup> *Chrysostome* manacle these *Quack-saluers* for playing their *Leger-de-main* trickes? *Per signa cognoscebatur* (saith hee) *qui essent veri Christiani, qui falsi. Nunc autem signorum operatio omnino lenata est; magis autem inuenitur apud eos qui falsi sunt Christiani.* Saint <sup>m</sup> *Augustine* makes a moniter of him who doth now desire wonders, for the kindling of his faith, after so cleare a demonstration of *Euangelicall* miracles. *Contra istos Mirabiliarios* (saith <sup>n</sup> hee) *cantum me fecit Deus meus.* My God hath armed mee against such. To what end doth hee say, *Behold I haue tolde you before*, but that his *Spouse* should not be entrap'd with such *Sophisticall* miracles? Yea, hee blasphemeth both *Lipsius* and his *Shrine*, with a <sup>o</sup> *Remoueat* *Antur*, Away (saith hee) with this geare, *p* which is eyther the ingling of deceitfull men, or the Illusion of lying Devils. It is in my opinion the next way to make men *Atheists*, to see *Papists* so much distrust the efficacie of the word, and the soliditie of *Euangelicall* truthes, that they are euerie day driuen to seeke new supporters of their faith, which they easily discern to bee hammered by the hand of fraud.

*Iab.* As no <sup>9</sup> age since the Creation hath bene without prophane fellows, prone to denie Gods providence ouer mankind, to iest and scoffe at his seruants; so likewise the same providence hath not permitted anie age to passe without Miracles and markes of his power, keeping the impious in awe by punishments, miraculously inflicted upon their mates, and comforting his true worshippers, with extra-

Ff

ordi-

1 In Mat. hū. 49

m De Ciuit. Dei. lib. 22. cap. 8

n In Ioban. tract. 13.

o Aug. de vnit. Eccles. cap. 19.  
p Miracula sunt aliquando humana procuratone, aliquando diabolica operatione. Al. Hales Quest. 53. Art. 3

q Pag. 130

*ordinarie fauours and benefis bestowed on them above  
natures reach.*

r Ioh. 4. 23  
Da medium lu-  
ne Solem simul  
& canis it am.

r *A posse ad esse  
non sequitur ar-  
gumentum.*

r *Miracula per-  
sequentes fu-  
giunt, fugientes  
persequuntur.*  
Æneas Silvius.

*Ans.* What authoritie you haue to Canonize them, that worship your Ladie of *Hall*, for true wor-  
shippers, (as your supposition intendeth) wee will  
not dispute. It would put you to a plunge to proue  
Image-worshippers true worshippers. Christ saith  
that the true worshippers shall worship the *Father  
in Spirit and truth*: and not the Mother of *Hall* in  
*stocke or stone*. Not to stand vpon this; I doe not see  
how you can excuse your presumption, in aduentu-  
ring to reach the *Almightie*, how hee should awe  
the impious, and comfort his seruants. The state of  
the Church were in a lamentable case; if there were  
no other means for the producing of these effects, be-  
sides the working of new miracles. The persecutors  
of Gods people may be stricken with terrour, when  
they heare the successe which *Pharao*, *Antiochus*, *Se-  
nacharib*, *Herod*, and the rest had. If with the *Adder*  
they stoppe their eares against these; neyther would  
they beleue, though an Angell should come with a  
*ferie sword* from Heauen. The Lord is able by his  
secret Iudgements, to *preuent their malice*, and *con-  
found their deuices*. The patience which hee giueth  
vnto his seruants is a miracle which more astoni-  
sheth their Enemies, and addeth a greater measure  
to their owne *glorious reward*, then if they were res-  
cued by a miraculous supply. To you that desire  
*fire and bullets*, to strike off the noses of your En-  
emies, I may say with our Sauour in the like case.  
*Nescitis cuius spiritus sitis.*

*lab.*

*Iab.* In what<sup>a</sup> age since the comming of Christ hath eyther pietie more needed a spur, or impietie a curbe, then in this we live in? The Wolfe is said to be so stiffnecked and greedie of his prey, that he neuer looketh back, but when thunder-claps from Heaven affright him. When did such a troupe of stiffnecked Wolues, voide of conscience and feare of God, range so vncoutrouledly ouer the Christian World, as now they doe, though in the cloathing of sheepe, vested with the name of Christians?

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*Nick.* Doctor you mistake; the proximitie of the right object duls your sence. They beare the names of *Iesuites*, and *Seminarie Priests*, that plucke the skinn over the eares of the Lords sheep. These were those rauenous *Wolues*, who gaped so wide in the yeare eightie eight, that it was thought this whole Iland would scarce haue<sup>x</sup> stopped their mouths. The *Parisian* Massacre, and the *Gun-powder* Y Treason are sufficient witnesses of their boundlesse crueltie. That they were preuented and subuerted, they will not saie it was a miracle; yet did they find and feele to their cost, that the *hands of God were not bound*. The *thunder-clap* of Gods iust vengeance, turned backe their *Antichristian* adherents, and frustrated their *Sathanicall* designs. If you long so much after wonders, here is matter of vdeniable admiration. *This was the Lords doing, and it is wonderfull in our eyes.*

x Non missura  
cutem nisi plena  
crucoria hirudo.  
y Saurire in suis  
genus plus quam  
belluinum.

*Iab.* The stiffest-necked<sup>z</sup> Wolues, the prophane<sup>st</sup> Heretikes, when they heare the miracles done in the Church so great and so witnessed, as those wee stand vpon are, I make no doubt but sometimes they tremble, and though

z Pag. 132

they set a good face on the matter, yet their hearts pant in their breasts. These perchance may be melancholy fits, that *Liplius* his storie caused in the Knights breast, which to drine away, hee read his Booke roasting Crabs by the fire side, with a pipe of Tobacco in his hand, still calling for more wine,

*Ma.* The miracles that were done in the true Church, serue vndoubtely for the terrour of all prophane persons in future ages. This was the aime of their exhibition Their number, euidence, and sufficiency was such, that where they are published, they need not be renewed. Where the miracles of *Iesus* be neglected, Saint-miracles will not be much regarded. But whether yours beare the same impress with those, that is further to be debated.

*Nick.* I should account it no small wonder, if *Iabal* would once learne to speake truth. Doth my Master say, that *Lipsius* his story draue him into a melancholy fit? Hee deliuers the contrary; that if a man were in a melancholy fit, *Lipsius* were as good as a Crab feast in a winters night; better then a thousand Sir *Iohn Mandeuils*, to passe away the time with mirth in graine. What will he not wonder at who makes so strange, that a man holds a Tobacco pipe in his hand? If hee had held it in his foote, that had beene more woorthy the noting. And yet if *Iohn Clement* had beene prescribed that Phisicke a his feete being turned (by a monstrous composition) towards the forepart of his breast, hee had beene as like to haue vsed his toes as his fingers in that seruice. Had it beene but for *Lipsius* sake, he might haue swallowed the smoak of

of his tobaccoieft. Tis well knowne that he vfed many a pipe, in the penning of his holy booke. Iabal is of their humour, who will rather loose their friend then their iest; but if hee could as throughly leaue his fiction, as my Master hath that *Indian fumigation*, his booke would haue had fewer leaues, and his leaues lesse lines.

Iab. I would wis<sup>b</sup> when his smiling sobriety hath gotten a more stayd countenance, he would in sober sadnes set downe, what condition or witnessses are required to make a history credible, which of the conditions doe faile in *Lipsius relation*; in what other histories they are found, if they want in his.

b Pag. 133.

Ma. Since you take vpon you this Priestly grauity to Catechise him, that hath more learning and sobriety then his examiner, I will in his stead (though none of your parochiall charge) yeeld you an account of my faith in this point.

Min. Let me be so bold as to saue you that labor; when he moued the question, he looked wistly vpon me. He hath a spite at the *Ministers pen* and the *Minstrels pipe*, neither am I vnwilling to interrupt my intended silence. To make a true miracle, there are these necessary requisites; first the fact must bee a *rarum, arduum, & insolitum*, vnusuall and aboue the common or ordinary course of nature: cum in natura nulla sit dispositio propinqua ad susceptionem illius formæ. Secondly, it must bee done by the Almighty power of God in the name of *Christ*. Thirdly the end thereof must be to confirme true doctrine, to draw men to belecue in Gods word, and to ascribe vnto him al

c Pag. 123.

d Ut illud quod sit, à solo Deo fieri possit. Oliuer Maillard. Sermon de Conuers. Pauli.

e Act. 4. 10. 30

Mar. 16. 17.

Ac. 3. 6.

f Iohn 5. 26.

Iohn 17. 4.

g Mat. 12. 38.  
& 16. 1. & 11.  
4. 5.

h 1. Cor. 14. 22

i Pag. 132.

spirituall worship and glory. Fourthly it must bee  
s *openly* done, there must be neither *deceptio visus*, nor  
*fascinatio sensus*. Lastly it must serue rather for Infidels  
then beleeuers, to gaine their assent to the truth  
of the word; to which purpose the Apostle saith,  
that *tongues are for a signe*,<sup>h</sup> *not to the faithfull, but to  
the unbeleeuing.*

*Tab. Which of these conditions i do faile in Lipsius his  
relations?*

*Ans.* Nay rather which of them can hee produce  
to patronize his fables? his miracles do all sauer of  
a *Cretian* forge. To instance in the example which  
you thinke *Sobriety* cannot deride; When I consider  
the miracle of the *Faulcon*, it seemes to me halfe a mir-  
acle, that any Christian Master should be so heathen-  
nish, nay more, so sauagely brutish, as to hang his  
man for so small a scape, as the loosing of a Hawke,  
hauing no euidence to the contrary, but that the bird  
tooke flight without his Lure or leaue. Was his Lord  
a Catholique? then much may bee; Yet wise men  
make a doubt whether the Lawes of his Countrey  
would permitte such cruelty. We must also belecue  
that his *Falconer* was of a mild spirit, so patiently to  
submit himselfe to the hang-mans curtesie. One  
would haue thought his Master should haue taken  
some pittie on him, before the Lady of *Hall* had sent  
him the Hawke. Wee dare not say the Master and  
man might bee trim-tram and confederate, in the  
effecting of this miracle. Yet I hope we may with-  
out offence alke what there was more in this mir-  
acle, then was in *Mahomets* Pigeon, which in the Peo-  
ples

ples sight would flye to his care, because hee had accustomed there to feed her with corne.

*Min.* Were *Lipsius* his miracles wrought in the name of Christ, *Iabal* were more praise-worthy for standing in their defence. But *Mary* carries away the *Bell*, I mean her supposed Image, which though it haue a mouth was neuer heard yet to pray. Perhaps she learned this lesson of *S. Bernard*, not to speak in the Congregation. So that your dumbe Virgine doing these wonders, neither in the name of *Iesus*, nor by prayer, is no lesse then a forestaller of diuine glory, which the Lord hath protested hee will not giue to <sup>k</sup> grauen Images. And what are the Doctrines which your *Hall* wonders serue to confirme? are they not *Culinarian Theorems* which they strue to support? Forsooth they are the buttresses of *Purgatory*, *Transubstantiation*, *Worshipping of Images*, *Prayer for the dead*, and of that diuine honour, which is sacrilegiously ascribed to the Virgin *Mary*. Say we not truelie that these are the *doctrines of Diuels*? Can it stand with common sence, to giue that adoration to carued images, which the most glorious Angells refused? or rather, is it not most apparant that their miracles are the signes of the *Antichristian* beast?

*Nick.* That which is most worth the noting is this, that all your Ladies prodigies are wrought in *angulo*, where but few, and those selected are assembled. Seldome shall you read that their spirits spake, or that their Images came downe<sup>l</sup> by day. *S.<sup>m</sup> Equitius* was guelded by an Angell in his sleepe. The Maid that crusht the Deuill betweene her teeth in the Lettice, had

k Psalm. 43.8.

l Non qui miras  
sed qui male agit  
odit lucem  
Ioan. 3. 30.  
m Greg. dial.  
lib. 1. ca. 4.



n Fasciculus  
temporum de  
anno. 754.

had no other witnesse in her mouth, besides her tongue, vnlesse happilie shee had a little *Embrio* in her wombe. I doe not well remember, whether *Ignatius Layola* did in the daie or in the night, open the obstructions of the wench that was troubled with the stone. He was a Souldier, and therefore perhaps durst doe more then ordinarie in the day. This I am sure of, I could neuer hear yet by any credible report what tune it was, which S.<sup>n</sup> *Gingoffs* wife did sing with her nether-lippes; whether voluntary, *Salengers round*, or *Hunts-vp*. *Iabal* is a good Musitian, his nose would haue beene as good as a Recorder to haue borne a part; and then his tongue would haue made a more certaine relation, then the *Carmelite* doth.

o Aug. cont.  
Fauslum lib. 13.

Ma. A man would hardly belceue that there were in the Catholique towne of *Hall* so many Infidels, as *Lipsius* by his multiplictie of miracles would make the world belceue. Were not the greatest part vnbelceuers, those many miracles would bee altogether superfluous. Wherefore seeing your *Ladies* miracles are defectiue in all, and euery of these conditions which giue essence to a true miracle, their motto may be this. *Dea picta, Miracula ficta*. So that we may say vnto you, as S.<sup>o</sup> *Augustine* spake vnto the *Manichyes*. *Miracula non facitis, quæ si faceretis, tamen ipsa in vobis cauereamus*. And no maruell, for either the *Sacrist*, which is the veriest knaue you can get, plaies his part in the Vestry, or else some beggarlie fellow iumbles vnder the *Eaues* of the Church.

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*Iab.* In what other historius are they found, if they want in *Lipsius*?  
Min.

*Mm.* In the histories of *Moses*, the *Prophets*, the  
fower *Euangelists*, and the *Acts* of the *Apostles*, we  
q haue a most sure word, to the which you shall doe well to  
take heede. This word (saith the <sup>r</sup> *Apostle*) at the  
first began to bee spoken by the Lord, and was confirmed  
vnto vs by them that heard him. God also bearing them  
witnesse, both with signes and wonders, and with diuers  
miracles, and gifts of the holy Ghost. So much of Christs  
miracles and doctrine is written in the holy Scrip-  
tures, that wee <sup>t</sup> might beleue that Iesus is the true  
Christ, the sonne of God, and that beleeuing in him wee  
might haue eternall life. What can wee desire more?  
What need is there of Goody Halls miracles? doth the  
spirit of God purposely omit many of our Sauours  
miracles? and may wee plead the necessity of Halls  
wonders? Are not those that are written sufficient,  
or rather, are not yours superfluous? If your *Lipsia-*  
*nists* may be beleued, the dead Image of the Mo-  
ther hath doubled the miracles of her liuing Sonne.

*Iab.* *Lipsius* doth <sup>r</sup> protest that hee read the *Gests* and  
Records, out of which he chose those which he iudged most  
worthy of the print; Wil not al men (saith he) beleue these  
things, done in the sight of many, confirmed by sworn wit-  
nesses, &c. If any man after such inquiry, be not moued to  
beleue such credible histories, I may apply that vnto him  
of *Homer*.

Thou hast eares to heare, that wants both wit and shame.

*Nick.* *Homers* verse, had I beene his translator,  
should rather haue run thus

The Author that such lies did write, beleue me, was too blame,  
For why? the world did see his pen did want both truth and shame.

*Ma.* Did your Authour choose such as hee iudged

Gg

most

q Per. 1. 19.  
r Heb. 2. 3. 4

t Iohn 20. 31.

t Pag. 132.  
133.

most worthy of the print? It seems then hee thought some vnworthy. It had beene more for his reputation, if he had thought so of all.

*Nick.* Oh not of all; *Lipsius* protests that some were true.

*Ma.* I might answer with a *non sequitur*. What grounds hath hee for his protestation? Forsooth he read the *Gests and Records*; and so haue I *Gesta Romanorum*. Their authority is much alike. If there were any difference, the later were in print, whereas *Lipsius* scraped his out of scribled and moth-eaten Coppies. What hath *Lipsius* to say for his *Hall and Sichem* wonders, which the followers of *Antichrist* may not alledge more probably, in the defence of the stratagems of their Lord, which by all likelihood are to be more conspicuous? and yet wee are forewarned not to beleue them.

*Min.* How much those Saint-canonizing Records are to be suspected, we may iudge by the caution that *Gregory* giues vs in his *Decretals*. <sup>u</sup> *Audiuit* (saith he) *quod quidam inter eos diabolica fraude decepti, hominem quendam in potatione et ebrietate occisum, quasi sanctum, more Infidelium venerantur*. And againe, <sup>x</sup> *Cum ex eo quod quidam sanctorum reliquias exponunt venales, vel eas passim ostendunt, christianae religioni detractum sit sapius: Ne in posterum detrahatur, presenti decreto statuimus, vt antiquae reliquiae amodo extra capsam nullatenus offendantur &c.* And hee concludeth, *Praelati non admittant eos*: The Prelates may not suffer those that come to their Churches to worship, to be deceiued with the variety of figments or false

<sup>u</sup> *Greg. 9. lib. 3. Decret. 1. de Reliquiis et veneratione sanctorum. cap. 1.*  
<sup>x</sup> *Ibid. cap. 2.*

false relations, as it is accustomed to be done in most places for gaines sake. Now if *Hall* and *Sichem* be within the Site of that continent which *Gregory* taxeth, there is no doubt but they who were to reape the profit by the concourse of Contributors, would set *Lipsius* pen in a large field, where he might haue scaroom enough to hoys vp all the sailes that his wit could beare. They would be sure to present him *Gests* enough, though indeede they were no better then *Iests*, as all wise men accompt them.

*Iab.* If bare deniall y without prooffe, stubborn Incredulity without reason, prophane iesting without sobriety, may make histories witnessed by the consent of learned, iudicious, and pious nations; what place will be left for humane history, or diuine faith, or religious piety, in humane kind? Haue not heathens in former times, may they not at this present, ouerthrow the miracles of *Christ* by these Engines?

y Pag. 133.

*Ma.* They neither haue nor are able to supplant them, though all the powers of the gates of hell should bandy against them. These things were not done in a Corner. The heathen Oracles were inforced to giue place. The *Centurions* and *Romane* Souldiers were eye-witnesses: the Eclipse of the Sunne: the moning of the earth: the dispersion of the *Iewes*, with other secular histories, are able to stop the mouth of *Atheisme* in their behalfe. If it be not more then a spice of blasphemy, to cast these figuratiue doubts, I appeale to the Iudgement of your superiours.

*Iab.* What can z be said within the compasse of humane credibility for the certainty of those stories, wherein *Chri-*

z Ibid.

*stianity is grounded, which may not most clearly in defence of these?*

*Min.* It may not only be said but prooued, that the penne-men of those sacred histories wrote those things which they had heard and scene, in the presence of *many witnesse*; their enemies beeing Judges. Most of them sealed their writings with their blood; all of them ioyned in one issue. So that to make the least doubt of them, were to question whether the Sunne doth shine at noone day. Were there not a mouth giuen vnto you to *speake great things and blasphemies*, you would tremble to match your fabulous reports, with those vndeniable verities, which haue the testimony of God, Angels, and men.

a Apoc. 13. 5.

b Pag. 134.

*Tab.* Those were done *b* openly that whole multitudes did behold them, so were these; Those were wrought his enemies being present, the like did happen in many of these. Those were written with circumstances, naming the time, the persons, the places, and other particularities, with the like particularities doth *Lipsius* report the miracles of our *Ladie*.

c Ouerth.  
Pag. 126.

d *Frans Simia*  
*veritatis.*

*Ma.* Your owne *c* *Bel-wether* will stop his Masters mouth. Where God hath his Church, hath not the Deuill his Chappell? Is not *d* *fraud* the Counterfeit of truth? Is *fallshood* to learn how to contriue circumstances, to gaine the probability of reall *verity*? It is hard I confesse to prooue a *negative*; but seeing you grant the certainty of the Euangelicall histories, wee need not trauel far in the inquiry; for as much as the signes of true miracles, which we haue fetched from thence, haue laid your *Dagon* flat on his face before the *Arke*.

*Nick.*

*Nick.* Shall I take the Doctor in his owne spell? Let mee heare how hee can disprooue *Ælians* like relation. In the field of one *Nicippus* (saith hee) as the *Inhabitants* of *Cops* doe relate, there was an *Ewe* that did yeane a *Lion*. And againe; <sup>1</sup> When *Pythagoras* passed over the *Riuer Nessus*, he was saluted by the *Riuer*, saying, *Salue Pythagora*. These things are verie strange; and why may not they bee as true as *Lipsius* his reports? Shall they be iustified because no man trauelled into those parts, to discouer them? I hope hee names the places, the persons, the accidents, and the testimonie of the borderers. Shall we therefore crie out, what humane credibilitie can be currant, if these bee capable of the blurre? *Ælian* is content we should laugh at these, and therefore *Lipsius* needes not take a poore smile in snuffe.

*Iab.* The storie of *John Swickius* who lost his best nose, could any falshood bee more conspicuous, if hee still kept a good on his face? *Lipsius* telleth the yeare of our Lord when the same did happen, within thirtiethree yeares since the *Knights remembrance*, the place where he liued in *Brussels*. How easie would it bee to trace the steps of this storie, and find the falshood thereof were it a fable?

*Ma.* And haue not *Ælian* and *Herodotus* the same buttresses, to vphold the bulwarkes of their Histories? Had it pleased God for the punishment of our sinnes, to haue giuen way to the Powder Treason, which of these Circumstances would haue beene wanting, to haue made it a Grand-miracle? Your *Lipsians* would haue set downe the place *Wilmster*, the

e Lib. 1. cap. 29

f Lib. 4. cap. 17

g Pag. 134  
Balaams Ass  
cannot teach  
him to make  
congruities of  
this sentence.

the day the fift of *November*, the yeare of our Lord 1605. the persons, his Royall Maiestie, the Yong Prince, the Lords and Commons of Parliament, the witnesses *London, Lambeth*, and other Townes many miles distant, which would haue trembled with the violence of that *infernall* clap. Then would you haue deafed the World with this vociferation, *How easie would it be to trace the steppes of this storie, and finde the falshood thereof, were it a fable?* This is your *Enginers* craft by cunning semblances, to cast such a fog, that their knauerie shall bee hardly espied. It had beene no lesse then death for any man, to haue called the truth of this miracle in question.

*Min.* I neuer heard before that a milde Ladie did cut off so manie Gentlemens noses. I rather wonder, if this of *Swickius* bee true *in modo & forma*, how it came to passe when Popish Idols were suppressed in *England*, that no one man lost his nose, nor receiued any harme, though many such wooden Ladies then lost their heades! Had they had such a Generall as *Lipsius*, they would haue made olde ha-uocke.

<sup>h</sup> Pag. 134. 135

*Iab.* This iesting <sup>h</sup> at miracles done in our Church so credibly reported, ouerthroweth the bulwarke of humane authoritie, which Christianitie doth presuppose, and openeth a wide gappe for *Atheisme* and *Infidelitie* to enter.

*Ma.* If a man bee once found false, *ei non est credendum, etiam si per plurimos Deos iurauerit*. The Scripture is a sufficient shelter against *Atheisme*, were the *Block-houses* of your *Miracles* battered to the ground.

If



If the wayting-maide bee <sup>i</sup> painted, the chasticke of the Miltresse will be shrewdly suspected. The Euan- gelicall miracles scorne the attendance of your bable trumperies, by which their sinceritie is more like to be derided, then honoured.

*Nick.* Iabal should doe well to remember, how the holy Maide of *Kent* (as good a Maide as *Dolls* bucken-tub) was taken napping. Hee forgets how soone the five woundes were healed. I doe not thinke but hee hath read how <sup>k</sup> *Duke Humphrie* vn-cased a fellow, who came from *Barwick*, as if hee had beene borne blind, vnto *Saint Albons*, (where King *Henrie* the sixt then kept his Court) and there recei-ued his sight. Haue you not heard of the foure <sup>l</sup> *Ia-cobin* Fryars who raised Vlcers in the feete, handes, and side, of a simple man, that so they might gette somewhat by the sight of a new *Saint Francis*? <sup>m</sup> *Slei-dan* can tell you how the *Cordeliers* of *Orleance* put a Nouice ouer the vault of their Church, pittifully sighing and lamenting, as if hee had beene the soule of the *Prouosts* wife, who died *without giuing anie-thing to the Church*. Why may not *Lipsius* his pent-house be thatched with the same <sup>n</sup> reeds? They are all *eiusdem farinae*. Had there beene so prudent an Examiner as *Duke Humphrie* in *Hall and Sishem*, *Ia-bal* would not now wonder at so triuiall a figment, which is not worth a *strawe*, easily blowne awaie with the least blast of a considerate thought.

*Min.* The greatest sort of *Romish* miracles are, eyther such as maie bee accomplished by art, or sub-orned by fraude. Yet doth not their tyrannie spare

*i* *Fueta pedisse-qua dominam arguit impudi-cam.*

*k* *Ass Mon. fol. 648*

*l* *Langy Chron. ad annum. 1509*

*m* *Lib. 9*

*n* *Fascinatione nugaritatis.*

to

o Part. 4. Sum.  
maior. tit. 14. c. 1.  
10. de Septemp.  
p. 5. 7

p Piscator. s. ani-  
morum.

to impose credence vpon Christian soules, for their Coffer-advantage. Tis not manie monthes since I read in *Antoninus* of certaine Fishermen, who drawing their Net to land, found therein a masse peece of Ice, whereof they were not a little glad, because they knew it would bee a welcome present to *Theobald* their Bishoppe, who was exceedingly tormented, with a burning heate in his feete; neyther were they deceiued, for it stood him in great stead. One day amongst the rest, as he was cooling his goutic toe, he heard a voyce come out of the Ice, wherevpon he conjures it to tell, who or what it was. The voyce answers, I am a P soule afflicted for my sinnes in this Ice, and vnlesse you say thirtie Masses for me, thirtie whole dayes together, I shal not be deliuered. *Theobald* instantly betakes him to his beades, and be- ginnes his taske. Whilest hee was at his worke, there is newes brought of an Armie approaching to sacke the Towne. The Bishoppe is driuen to giue over his deuotion for that time. When the hurly burly was past, he fals to his businesse the second time, but with as ill successe, for then there arose a ciuill commoti- on in the Towne. The third time hee meanes to make all sure: but see, (as the Deuill would haue it) the whole Citie with the Bishops Palace, was all on a light fire; His seruants were importunate with him to cast away his booke, and to prouide for his owne safetie. Doe what they could, they could not pre- uaile. All the answer they get is this, that though the Towne should bee burnt to the ground, hee is resolu'd not to giue over, till hee had made an end.

To

To bee short, hee was as good as his word. Would you heare the issue? He had no sooner finished, but the Ice melted, the soule was deliuered, and the fire vanished; neyther was there any dammage at all receiued. If this bee not true aske the Fishermen; poore soules they litle thought, they had taken such a bootie.

*M.* There was none in the Towne but must needes take notice of this strange accident. But shall I quit your tale with another, out of a Fryar *Ieremie*? There was a certaine holy man, who was troubled as hee trauelled with a boysterous winde, inso-much that forgetting himselfe, he fals a cursing and poxing *Salu*, for his vncharitable dealing: Well, when hee comes to his journies end, hee bethinkes himselfe what a sinne hee had committed; and is so touched with compunction, that he lockes himselfe vp in an house and casts the key into the Sea, vowing neuer to come out, till the same key were found. I dare say *Iabal* would be loath to be pend vp so long; but this was the pennance of that age; and see how it succeeded. Hee had not beene there a yeare and a day, but hee had a fish giue him, in whose belly this key was found. You must thinke it was a deare morsell to the poore Trowre: no maruell though thee could not swimme awaie, with such an Iron weight.

*Nick.* Had it beene an *Esdrich*, I should sooner haue beleueed it. Wee must imagine it was a verie hungrie season. What jolly Laddes are these? they scorne pettie miracles. It was worthily thought a

Hh

great

q In fest. Iohan.  
Euang. ant. port.  
Lat.

r The like in  
the life of S.  
Eugen. Abbot  
of Euseham.

f Mat. 17.2

t Pref. in opera  
Dionis. Arcop.

u Pag. 136. 137

great matter, that a fish should bring *Peter* a piece of s<sup>t</sup> twentie pence; but Fryar *Jeremies* nogging fish puts that cleane downe; hee swallowed a whole key at a gobbet. His *Sobriety* is of a verie dull temper, that cannot finde a laughter for these enchanted devices. And yet this is nothing to that I once heard a Catholike deliuer, of one *Dionysius* a Martyr, who when his head was cut off with a sword; tooke it vp in his bandes, and went with it in that manner the space of two miles, till he met with a woman, with whome hee left it in trust. Let *Nicephorus* deliuer it with a *Ferunt*; you shall haue those that will shew it you, and sweare it is the same head. If he had stumbled by the way; a good face might perchance haue beene mard.

*Iab.* The persons and places named in most of *Lipsius* his stories are famous; *Flanders*, *Bruxels*, *Louaine*: examine persons and places, wee desire no fauour, truth seekes no corners; For example, the famous miracle of *Iohn Clement*, that he was lame from his natiuitie, and of a monstrous composition of bodie, his thighes and feet contracted, and turned towardes the forepart of his breast, so as his knees did grow, and stucke thereto, his bodie was round, or in a manner Sphericall, unfit to stand, lie, or walke, this the whole Citie of *Bruxels* can witnes. Being carried to our *Ladies Chappell* at *Sichem* in a wagon, and hauing confessed his sinnes, and receiued the blessed Sacrament, hee did in the end, finde his contracted and bound feete to bee loosed, and stretched forth with such strength, that his doublet that staied them was broken in peeces, so as presently hee stood on his feet himselfe.

*selfe, the beholders being amazed thereat.*

*Nick.* They would haue beene more astonished had they seene another stand vpon his feet. Tis well your Ladie can make crooked Catholikes stand alone. It maie bee the Taylor sowed the seames of Clements doublet, with a hoite needle and a burnt thread.

*Iab.* Can you say that this is a Miracle of the maker? You cannot with any truth, except you meane the maker of Mankinde, who by the intercession of his Mother, reformed that monstrous error of nature.

x Ibid.

*Nick.* You talke so much of your Ladie, that you will make her right eare glow ere you haue done. They that are acquainted with your *Gipsie-trickes*, will not at all be amazed, at this setting of Clement on his feet; they will scarce wonder if shee had made him goe on his head. Your fascinations and deuices are such, that they passe common sence. This would bee better prooued by witnesses, then *Lipsius* his bare assertion.

*Iab.* I haue heard that those potent, pious, and prudent Princes, whom the Knight so commends, did shew this miraculous Creature, and monument of Gods infinite power, and goodnesse, to that noble personage he waited on in that Embassage, assuring him vpon their knowledge, who knew the partie, both before and after the cure, that the miracle was most vndoubted; at which sight it is very probable the Knight was present.

y Pag. 138.

*Nick.* Nay then wee will no more meddle with your miracles; Haue you the face to beare vs downe,

z. *Quid domini  
faciet, audent  
cum talia fures?*

a Earle of  
Hertford.

with such shamelesse & fallhoods? What will hee not vndertake, who thinks to make a man beleue hee saw that, which he did not so much as heare? Shall I tell you? vpon my faith and credit, I saw an answer written from that noble Earle vnto my Master, the tenor whereof was this. *I receiued your Letter on Saterday, by my seruant Gregoric Boys, &c. What you account to be a fauour, I esteeme as a due of honour, to giue witnesse to the truth, when it is questioned, &c. My answer vnto your request, for your full satisfaction is this. When it pleased his Maiestie to imploy my seruice in the Lowe Countries, (all thinges considered very vnworthie anyway, for such an Embassage vnto those great Personages) the name of Iohn Clement was not knowe to mee by any occasion whatsoeuer, nor I thinke from the best, to the meaneest of my troope; much lesse did I heare any word, from the mouth of eyther of those great Princes, the Infanta, or the Arch-Duke, at any time, no not when I had the freest conuerse with them, which was at the dinner I was inuited vnto by their Highneses, &c. So that by this you must giue vs leaue to guesse of your sinceritie, in the rest of your ridiculous Legends.*

b Pag. 138

*Iab. I cannot wonder enough, at the miraculous impudencie of your Ministers, who hauing accused such famous miracles, as ours are, for false, dare set to sale their owne toyes and trifles, as most credible things.*

*Ma. You shall doe well to tell vs who those Ministers be, and what those trifles are.*

c Pag. 138. 139.

*Iab. Ioseph Hall brings you a miraculous tongue, which hee got in his trauels in the Lowe Countries. A Graphiere told him that a certaine Heretike being condemned*

damned to be burned, went singing to the stake, for which the Magistrate caused his tongue to be cut out; and in punishment hereof, the Magistrates sonne that was borne afterwards, had his tongue hanging down upon his chinne like a Deere after a long chase.

*Ma.* *Mirabilia sunt operatus domine.* The right hand of the Lord bringeth mighty things to passe. Such is his Iustice that he oftentimes retaliateth cruelty in the like kind. An eye for an eye, and a tongue for a tongue. But seeing the Author doth not *luxare in verba magistris*; if you will not beleue it you haue it as good cheape as he; he doth not deny, but that his mother might loose her longing for a neates tongue. That which hee credibly surmizeth is this, that *Lysius* would haue made a great matter of a lesse hint, had there bin a shadow of halfe this probability to serue his turne.

*Min.* *Isabals* partiality is worth the noting. Wee must beleue that *Austen* the Monke obtained by prayer, that certaine men of *Dorset*, and all their posterity should haue tayles, for hanging fish tayles in scorne at his backe; and that *Thomas Becket* furnished our Kentishmen with the like *Pickadillies*, for cutting off his horse tail. These multhrumps (grounded vpon a lesse motiue) may not bee questioned, though nothing so euident as a blaring label-lolling tongue, which without the helpe of a Muffler, could not be so well concealed.

*Tab.* How would these hennes cackle, could they lay an egge worth the finding, that thus bragge of a shell full of wind?

d Capgrave.

e Pag. 139.



*Ma.* Where such demonstrations of Gods iustice doe occurre, they are not to bee smothered. When the scout you send into those parts shall disprove the relation, wee will say the *Graphiere* was a knaue: till then we haue reason to conceiue the best, neither do we doubt but the generall good opinion of Doctor *Halls* sincerity, will turne *Lipsius* his credit out of the Hall into the Kitchen.

f Pag. 140.

*Iab.* *Iohn Foxe* brings a<sup>e</sup> dainty and rare dish, *Crammers* owne heart, which in the fire, his whole body being consumed into ashes, was found whole and intire. which wonder seemeth to me the greater, in regard of the tendernesse of your Martyrs heart, more flexible then waxe to any religion, which the Prince would haue him bend vnto.

g Seneca.

*Ma.* *Si satis & sit accusasse, quis erit innocens?* *Crammers* Epistles sent to the Queene, his confession of the true Faith, with detestation of Popery, found in his bosome at the time of his execution, & the reuenge which he shewed in burning the hand that through frailtie and cruell vsage, had inconsiderately subscribed, do sufficiently free him from the suspicion, both of irreligious leuity (which the voluntary neglect of his worldly dignities, for the maintenance of the Faith, and a good conscience, doth euidently disprooue) as also of all proditory or trecherous endrements, wherewith your *Garnetian* brood is so generally and notoriously inured.

h Pag. 140. 141

*Iab.* By whom I<sup>h</sup> pray you was that heart found? by *Catholikes*? why are they not named? by *Protestants*? why did they not take it vp? Did they feare to scorch their *Protestant*

*testant fingers in the ashes of that fire, that spared a Protestant heart? if they tooke it up, what is become of it? where is it kept?*

*Nick.* Tis fit indeed you should be made acquainted. Would you serue *Crammers* heart as your associates did *Bucers* bones? If the fire wold not burn it, you would try what the Butchers chopping-knife could doe. I haue heard good Diuines say, that the body of *Moses* was purposely concealed, least it should haue bene Idolatrouslie worshipped; neither did it stand with the wisdom or safetie of those professors, by whom this heart was discouered, to make proclamation thereof, least the subtiltie or cruelty of your *Iesuites* might haue exposed it, to a second ignominious doome. Wheresoever it is, it is safe enough from the scorching of your scandalous pen.

*Min.* Touching this holie mans heart, I will say vnto thee, as the Angell of the Lord spake vnto the Deuill. *The Lord rebuke thee O Sathan, euen the Lord that hath chosen Ierusalem rebuke thee. Is not this a brand pluckt out of the fire?*

i Zach. 3. 2.

*Iab.* It is not <sup>k</sup> wisdom for any mans faith to feede ouerhastily, vpon so dangerous a dish of meat.

k Pag. 141.

*Min.* Haue we not the like instance of Gods powerfull prouidence, in the preservation of *Zuinglius* his hart, from the fiery flames? *Oswaldus Myconius* in the description of his life writeth thus. *Hostibus digressis, post diem tertium accedunt amantes Zuinglij, si quid reliquiarum eius offenderent, et ecce Cor (mirabile dictu) se offert è medijs cineribus integrum et illa sum.* This also doeth *Henricus Lupulus* witnesse in his Epitaph.

taph. *Cor cuius summa potens pepercit, et quod pallentem in cinerem nequit resolu &c.*

*Ma.* These Reliques wil not relish with *Tabals* palat, because his Lady of *Hall & Sichē* had their gloues on, when these things were acted. *William* <sup>1</sup> *Malmsh.* giues you a daintier morsel, with which your queasie stomach is better acquainted; I meane the Relique which *S. Dunstane* found, when he tooke vp the bodie of the Chast *Editha*. After hee had a while raked in her ashes, what doe you thinke hee found? Her m thumb, as beeing most hardned with continuall vse; and what else? *Nick* will blush to heare it. A n thing in the Suburbs of her belly, like the Circumference of a giants eye. You know what I meane? a peece of a buffe-ierkin. Is not this goodly geere? these are your sweet Reliques, which your Catholike Gallants must adore.

*Iab.* Some of your o Writers, seeing our relations to be authenticall, as none can be more, haue not brazen faces to deny the stories, yet their heart and tongue is nolesse impious, not fearing to affirme that these miracles are the miracles of the Deuill, and Antichrists lying wonders.

*Min.* In fine & temporis (saith *Chrysostome*) concedenda est potestas Diabolo ut faciat signa & utilia. In the latter times shall there not come strong delusions, such as were those of *Iannes* and *Iambres*? Is the Deuill thinke you growne a nouice in his old trade? our comfort is this; As *Aarons* rodde swallowed vp the rodde of the Magicians, so (saith *Hierom*) mendacium Antichristi, Christi veritas deuorabit.

*Nick.* Let their miracles bee brought to the test, and

l *And. Caj. graue.*

m The like of  
*John Travers*  
his thumb and  
two forefin-  
gers.  
*Britannomadia.*  
Pag. 179.  
n *Male olet.*

o Pag. 143.

p In *Mat. hom.*  
49.

q *Exo. 7. 12. 13*

r *Ad Algasiam*

and then let the world iudge, whether they bee not either the *miracles of the Deuill*, or *Antichrists lying wonders*.

*Ma.* What thinke you of the Merchant, who praying to *S. James* to be released out of prison, was so powerfull in his zeale; that the high tower where in he was caged, bowed it selfe follow, *quod ipsius sublimitas terra equalis fuit*, that it lay even with the ground, and so hee escaped, neither was hee seene by those which pursued him, though they were hard by him. Here was an inuisible miracle; me thinks they might haue followed him by the sent, for surelie he was in a fetting case. Was not *S. George* a mightie man, who made a Maide lead a Dragon in a string? Was hee not of a verie cold constitution, who thought himselfe in a bath, when *Datianus* put him in a frying-pan, full of boyling lead? I trow hee had a tough hide. The very Children cantell, how Pope *Silvester* bound vp a dragons mouth with a thread, and signed it with the signe of the crosse. Mary you must thinke it was either a weake Dragon, or a strong thread.

*Nick.* Perhaps the crosse wherewith hee sealed him was a good yron hammer; and yet we read that *S. Iustina* with the signe of the crosse, made the Deuill melt like waxe. Was not this a *flexible* Deuill? she was of a stronger metall, for being put into a pan full of pitch & waxe, presentlie the fire went out, neither haue we anie notice in the history, that shee did leak. The best iest is of *S. Margaret*, shee (forsooth) was swallowed vp of the Deuill, beeing in the forme of a

Ii

Dra-

[ *S. Iam. Legend.*  
*Numb. 94.*

t *S. George.*  
O Strange!

u Is it possible?

x *Legend. 137.*

y *Petrus de Natalibus.*

2. *Demon fluxu  
ventris eieclius  
est.*

*Legend. Löö. 213  
a Pet. de Natal.  
lib. 8. de sanc.  
cap. 20.*

Dragon, and being in his belly, shee made the signe of the Crosse; instantly his bellie brake, and thence came a Saint out of his side. But it was not long before shee cried quittance with him; vpon a time shee tooke him at an aduantage; and caught him by the haire of his head, cast him downe, and set her right foot vpon his neck. In those daies they had the Deuil at a becke. S.<sup>a</sup> *Genouena* cast him soorth in her close stool. Though it were a kind of sluttish dispossession, yet could not the Deuill complaine of hard lodging. He lay worse when <sup>a</sup> *Lupus* (spying him to be crept into a tub of water) cast a cushion vpon him, & kept him fast in; then sayes my author, *tota nocte ululabat, he roared all night.*

*Min.* Hee screamed worse when Saint *Dunstan* caught him by the nose with hot burning pincers. This *Dunstan* was a stout ladd. If a Church stood awry, he made no more adoe but put his shoulder to it, and so set it right East and West, as he would haue it stand. One commendable property hee had was this, that he was very muscally: Nay more, his harpe that hung vpon the wall, without the touch of any mans fingers, would play an *Antheme*, and sing of it selfe this ditty, *Gaudet in cælis anima Sanctorum.* You must not imagine that any *Irish* or *Welsh* monkish harper plaid on the other side of the wall; for I can tell you S. *Dunstan*s harpe needed no consorts. Amongst other merriments, we must not forget the good deed, that S.<sup>b</sup> *Wolstan* did to a poore man, who had his stones cut, and his eies put out, by his enemies. This forlorne wretch, praying to this Saint,

b *Capgyne. Legend.*

got

got new stiones, and better cies then he had before.

*Ma.* Are these the holy and vndoubted miracles, vnto which our credence must stoope, as *Bonellus* his *e* asse to the consecrated host? If wee deny these, he asketh *d* *What place, will be left for humane historie or diuine faith?* nay he sticketh not to moue this questiō, *What can be said within the compasse of humane credibility, for the certainty of those stories whereon Christianity is grounded, which may not most cleerely be prooued in defence of these?* There is no euasion but wee must be branded with his Cognizance, as *braxen-faced beretiques*, if we deny these *e* *Relations to be so authentical as none can be more,*

*Min.* *Cassianus* & doth highly extoll the humilitie and obedience of one called holy *Iohn*, who raised no small admiration by his obsequious conformitie to his superiours behests. Among other trialls of his loyaltie, the Senior set him this taske. There was in the wood-yard of the Monastery an old stock, which had more then a twelue-moneth before been cut for fiering. This he takes & sets into the ground in the sight of *Puny Iohn*, and commands him every day to water it, till it tooke new roote, and began to sprowt. The Nouice is not slacke in the performance of this imposed ductie, no sicknesse, no festiuall stayes him, but as soone as the Sunne was vppe, hee trudges two miles for water, to moysten this rotten plant. To be short, at the end of two yeares the old Monke comes to the place, inquires and asks *Iohn* whether his stocke had yet taken roote; but heerein *Iohn* cannot resolue him; wherefore as if hee meant

*e* *Statim Asina genua flexit, et capite inclinato reuerentiam exhibuit.*

Came not *Bellarmino* More of the same Syre. d Pag. 133.

*e* Pag. 143.

*f* *Iohan. Cass. Praef. lib. 4. 3. Aa.*

to try the successe of *Iohns* labour, hee puts to his hand, and at the first plucke pulls it cleane out of the earth, willing him to water it no more. Heere was an end of an olde song. When I read it, I was in doubt whether I should more admire his humility, or his stupidity.

*Nick.* *Iabal* wonders to what purpose you tell this tale, seeing the miracle failed,

*Ma.* Had hee any wit hee might easily resolute himselfe. How thinke you? Is he not somewhat of kin to *puny Iohn*? The dry stocke which he hath bin all this while watering, at the command of his superiours, is the point of *Purgatory* and *Miracles*; a dead stocke God-wotte, fitter for the fire then his paines. He hath with great labour fetched his water as farre as *Hall* and *Sichem*, more then two miles off, yet all to little purpose, the stocke hath neither gained verdure nor iuice, but is as loose in the riuet as before. Wherefore his superiours may doe well, either to set him a more hopefull plant, or to ease him of his bootlesse paines; for all that he shall get by his industry in this kinde, is the opinion of obedience: and heerein he hath gotten a *Triumph* indeed; which whether it sort more with his credit or shame, I leaue to the censure of more iudicious surueyors.

*Iab.* The sight of <sup>h</sup> the bleeding waser-cake at *Bruxels*, seemeth to haue made the *Knights* eares glow, but what stories of the like miracles might be read, were hee conuersant in ancient Ecclesiasticall histories?

*Min.* You meane about the adoration of the Diuine

g Non proficit  
hilum.

h Pag. 145



uine sacrament; but heerein are we satisfied by <sup>i</sup> Alexander of Hales. *In Sacramento* (saith he) *apparet caro, interdum humana procuratione, interdum operatione diabolica.* In the Sacrament there appeares oftentimes flesh, sometimes by the sleight of man, sometimes by the operation of the deuill. This <sup>k</sup> Lyra confirmeth, as he is fitly alleaged by the Knight, *Fit aliquando in Ecclesia maxima deceptio populi in miraculis fictis à Sacerdotibus, propter lucrum temporale.* Wherefore in what Monasterie, or on what Altar soeuer you pretend to shew Christ in the flesh (whom wee know to keepe his corporall residence on the right hand of God, in the highest Heauens) wee are forewarned and forarmed not only to suspect, but vtterly to reiect such fabulous vntruths. If anie man shall say vnto vs, *Loe*  
<sup>l</sup> *here is Christ, we must not beleue, for there shall arise false Christs and false Prophets, and shall shew great signes and wonders.*

*Nick.* Tis time for *labal* to leaue off watering this rotten stocke; nor sixe reasons, nor sixe hundred buckets full of Holy water, will make <sup>m</sup> it thrue. If hee haue anie thing to say touching our conuersion by *Gregorie*, or anie excuse for his *Délegates in solencie*, which hath not beene formerly answered, let him say on. I brake my fast verie early, and now I feele my stomacke beginne to wamble. *Perge Domine Doctor.*

CHAP.

<sup>i</sup> Part. 4. qu. 93  
mcm. 4. art. 3.  
fol. 2

<sup>k</sup> In ca. 14. Dan.

<sup>l</sup> Mar. 24. v. 23.

<sup>m</sup> Mole ruis  
sua.

## CHAP. VI.

*Great Gregories proud Delegate dismounted, and  
Popish pretended deuotion  
unceased.*

a Pag. 154

Iab.



*Might here end a Purgatories  
Triumph, but that in his Coun-  
ter-snarle the Knight quarrels  
with me about the first Conuer-  
sion of the English Nation unto  
Christian Religion, which I said  
in my Treatise, was performed by Saint Gregorie and  
those holy Monkes he sent.*

*Nick.* If your monstrous *Hidra* haue yet any  
more heads, wee shall not want keene weapons to  
cut them off, as soone as they beginne to sprout. The  
garland which you haue prepared, may be conuer-  
ted to some better vse; for *Gregories* supposed Con-  
uersion will be no great furtherance to that *Trophey*,  
which you haue a desire to reare. If your *Roman* stage-  
playes (consisting of dumbe shewes, and colourable  
miracles) cannot preuaile, the *Sabine* Ladies will ne-  
uer be wonne.

*Ma.* Suppose it should bee granted, that the  
Christian faith of our *English Nation* was kindled at  
*Romes* light; I haue oft scene that Lamp which hath  
made others to shine, choaked and dimmed, eyther  
with want or surplussage of Oyle. But this seemeth  
to me verie strange, that they who teach their Ca-  
tholike

tholike Pupils to build vpon *Antiquitie*, will not suffer them now to fetch the Pedigree of their *Conversion*, beyond the moderne arriuall of *Augustine* the Monke.

*Min.* The view of all Ancient Records free vs from the feare of this needlesse supposition. The <sup>b</sup> testimonies of *Gildas*, *Theodoret*, *Niephorns*, and *Baronius* haue beene vrged by the Knight to prooue that the Inhabitants of this Iland were conuerted, cyther by the Apostles, or Apostolike persons. Yea he proueth by the acknowledgement of their owne <sup>c</sup> Authour, that from the time of King *Lucius*, vntill the comming of *Augustine*, the *Brittons* did not alter their faith; which was one and the selfe same in all substantiall and materiall pointes, with that which *Augustine* brought.

*Iab.* The <sup>d</sup> *Brittons* were *Christians* when *Saint Augustine* came; doth it therefore follow, that the Saxons were not Heathens? The Mountaines vnto which the *Brittons* retyled, were full of *Christian Churches*; might not the rest of the Land be full of Idols? is anie man so silly as not to perceiue your Consequent to be ridiculous? Why <sup>e</sup> might not *Saint Augustine* conuert the *English* vnto *Christ*, though the *Brittons* were *Christians* before? And if by his entrance, and preaching hee did conuert them, why should not the same bee stiled the *Conversion* of the *English Nation*? The <sup>f</sup> *Conversions* named by the Knight, truly vnderstood of *Brittons* on'y, are impertinentlie brought to proue, that *Saint Gregorie* and *Saint Augustine* his Delegate were not Authours of *Christianitie* amongst the *English*. Suppose 3 the two thousand of *Ban-*

gor

b Let.to T.H.  
Pag.92

c Of three  
conuerfions.

d Pag.166

e Pag.165

f Pag.167

g Pag.168

gor had beene a Million of Monkes, yet being Brittons, quid ad Romum? may he not bee iustly thought a Banging disputant that doth thence inferre, that at that time the Saxons were not Heathens?

Nick. Did not Augustine finde an Arch-Bishop, and seven Bishops, when he arriued amongst the English Saxons?

h Ibid.

Iab. These<sup>h</sup> were not Professors and Preachers of Christian faith among the English Saxons. They neither preached vnto them? nor liued amongst them, as Saint Gregorie doth expressely say in his Epistle to Saint Augustine: In Anglorum gentis tu solus Episcopus; thou art the only Bishop among the English. If you<sup>i</sup> meane that before Augustines arriual, the Saxons some of them at least, were Christians, your Assertion is evidently false, against all histories.

i Pag. 167

Nick. Solus & unus, more Superlatinorum accipiuntur. Gregorie being farre remote, wrote perhaps as he was informed, by the Letters of his Agents whose pens were tipt with partialitie, and wholly bent to promote their masters fame, and the successe of their owne voyage.

Min. If hee were solus Episcopus in your sence, how saith Bede in the beginning of that<sup>k</sup> Chapter by you cited, that hee was ordained Arch-Bishop of the English Nation by Etherius? That title (if I be not deceiued) by the warrant of all Ecclesiasticall Canons, presupposeth some other Bishops that were subordinate; otherwise how could he bee chiefe? Besides, if the<sup>l</sup> seven Kingdomes, which was all the Land, except Scotland, and that other part now called Wales, were converted

k Bede lib. 1.  
bist. cap. 27  
Archiepiscopus  
genti Anglorum  
ordinatus est.

l Pag. 172

who were to stand to the courtelie of *Vortiger*, for their peaceable abode, would somewhat conforme themselves to the Religion of the king, vpon whose fauour they were to depend.

*Iab.* Into <sup>m</sup> what desperate absurdities doth malice against the Sea of Rome drine you?

m Pag. 173.

*Min.* The ground of this surmise is originally raised from *S. Gregories* penne; wee can haue no better witnesse then himselſe, who writing to *Theodoricus* and *Theodibertus* Kings of the French, speaketh in this manner. <sup>n</sup> *Peruenit ad nos Anglorum gentem ad fidem Christianam desideranter velle conuerti, sed sacerdotes tuos e vicino negligere, et desideria eorum cessare sua adhortatione succendere.* And writing at the same time to *Brunchilda* Queene of the French, hee saith thus. <sup>o</sup> *Indicamus ad nos peruenisse Anglorum gentem, deo annuente, velle fieri christianam, sed sacerdotes qui in vicino sunt pastorem erga eos sollicitudinem non habere &c.* By which it appeareth, that the Saxons growing weary of their idolatrie (as beeing incited by the example of the *Brittanes*, among whom Christ was still professed, or by the meanes of *Bertha* then wife of King *Ethelbert*, and the Christian companie wherewith shee was attended) had intimated their \* desire to bee matriculated into the wombe of the Christian Church; as also, that had not the Borders, either for feare or hate, refused to put to their helping hands, your *Gregorie* had had the least share in this businesse. The first of which will bee more conspicuous, if you call to mind the \* Speedie successe which the Monke found at his arriual; For first

n Greg. lib. 5. epist. 158.

o Epist. 159.

\* *Ignoti nulla cupido.*

\* *Veni, vidi, vici.*

K

the

the King takes order that hee should bee furnished with all competent necessities, then at the hearing of the first Sermon, he giues command for other liberall entertainment, licencing them by their preaching, to ioyne vnto the faith so many as they could; neither was it long before the King himselfe was baptized, which was no small allestive to the rest of the people. Had not the way beene troden before, could he, thinke you, with so swift steps haue accomplished his desire? So great a conquest ouer a settled Idolatrous people could hardly haue beene gained, had there not beene a former breach made.

*Ma.* These coniectures are not improbable, neither is the matter great howsoeuer. For if the first place whence the Gospell was deriued, bee therefore to bee magnified beyond other Cities, then should *Hierusalem* and the *Patriarch* thereof be most highly esteemed, as beeing incomparablie honoured with the *residence*, *Sermons* and *Passion* of our Sauour; as also with the Master-miracle of the *fiery tongues*, whereby the Apostles were enabled to propagate the glad tydings of the Gospell to the most remote nations.

*Min.* This argument puts mee in mind of Saint *Pauls* care in preuenting such inconueniences as might accrew vpon the like affected *Supremacy*. Hee would by no means indure that they, whether *Paul* *Cephas* or *Apollos*, whom God had vsed as his instruments to gaine others to the profession of Christ, should thereupon arrogate to themselves any opinion, whereby their partiall Schollers should rather adhere

\* 1. Cor. 1. 12.  
cap. 3. 4.

adhere vnto them then vnto others. Yet will you not bee perswaded, but that this part of the world must haue a necessary dependance vpon *Rome*, from whence it receiued an addition of that *light*, which at least by a glimmering notion (as I haue proued) it so much coucted. Could you shew that the Bishops of *Rome*, who after *K. Lucius* imbraced the faith, did for 400. yeares intrude themselues into the management of our Countrie affaires, your inference would beare a better glosse; but it is euident by the Epistle of *Elutherius* to that King, that he neuer dreamed of anie *Iurisdiction* ouer him or his Realme, albeit as a religious Bishop he willingly condescended vnto his desire, in furthering him towards the Kingdome of God; neither did the *Brittanes* seeke to the Sea of *Rome* for the suppressing of *Pelagius* his heresie, but to the neighbour Church of *Fraunce*. It is vnlike *Germanus* and *Lupus* would haue aduentured without the *Popes* priuity to interpose their *sickle*, had the *Haruest* belonged vnto *Rome*.

*Ma.* Your instances in my opinion are very preualent, if their supposed originall *Conversion* were graunted. But seeing wee are descended not onely of the *Saxons*, but rather from the *Brittaines*, who were the Auncient Inhabitants of this Land; the Heathenisme of the *Saxons* first entrance, cannot abrogate the antiquitie of our faith. As our Countrie hath the same denomination, so is the <sup>p</sup> descent of our Noble King, and of our Auncient nobilitie, lineally drawne from the prime stock of the old *Brittanes*; neyther is there any likelihood

p *Quo semel est  
imbuta recens  
seruabit odorem  
Terra diu.*

Kk 2

by



q History of  
Cambria by H.  
Lloyd. Britanni  
Saxons, Nor-  
mannique per-  
missi. Cambden.  
Brit.  
r First parte.  
99. of Clodowens.

by consent of historie, but that the *Brittish* blood  
runneth in all our 9 veines.

*Nick.* Are you content that *r Fabians* Chronicle  
shall decide this controuersie? His wordes are these.  
*It appeareth that Christs faith was by a long time hono-  
red in Brittain, ere it was honored in France, except that  
such as hold the foresaid opinion, account the first com-  
ming of Christs faith into Brittain, at the first Conuer-  
sion of the Saxons, when it was preached by Saint Augu-  
stine and his followers, which is not to the purpose.* Was  
it not to the purpose in the Controuersie betweene  
France and vs? then will it but a little promote our  
alleagiance to Rome. I would gladly vnderstand by  
*Iabal*, whether he hold himselfe a *Brittaine*, or no. If  
hee denie it, his mother I dare say will hold him vn-  
worthie of his breath, and his Countrey of his being.  
If he confesse it, then hath his owne mouth giuen  
sentence against him, that the *Brittaines were Chri-  
stians when Augustine came.* The regiment of the *Sa-  
xons* had at length a consumption, and then the natu-  
rall blood returned into the former and more pro-  
per parts, from whence it was vnwillingly retired,  
as being by violence withhelde in too narrow a  
strait.

f Quos Deus  
coniunxit nemo  
separet.

*Ms.* Hath the Doctor neuer seene his Maicsties  
f impresse with this Motto, *Faciam eos in gentem v-  
nam?* Why doth hee then goe about seditiously by  
a friuolous distinction of the *heptarchy*, to separate  
that people, whom the prouidence of the Almighty  
hath miraculously ioyned with one heart, vnder  
one King? *Scotland* and *Wales* are one with vs, and we  
with

with them. So that the question being when we receiued the faith, we must haue one and the same course to the originall plantation thereof in this Land, and not to the <sup>r</sup>recouerie thereof in some particular parts.

*Nick.* It would be a difficult taske for the Doctor to proue that the Nation of those Saxons, who were entertained by *Ethelbert*, had not formerly receiued the faith, seeing Saint <sup>u</sup> *Paul* saith, that euen in his age the Euangelicall message did *fructificare in vniuerso mundo*. If he answere that at their arriual they were Infidels, the like may bee said of those *seuen Churches* vnto whom Saint *Iohn* writeth. If he will not stand vpon the <sup>x</sup> Nation, from which in tract of time the *Candle-stick* might be removed, but instance in that part of the Land, which they in the state of Infidelitie did subdue; my Master hath prooued by sundrie instances, that this Island was Christian manie yeares, before *Gregorie* drew his Mothers milke.

*Min.* Saint <sup>y</sup> *Origen* puts that cleane out of doubt. *Terra Britannia* (sayth he) *consensit in religionem Christi*. And againe, <sup>z</sup> *Insula Britannia extra hoc mare sita, & in Oceano ipso posita, sensere virtutem verbi Dei*.

*Iab.* That which we <sup>a</sup> affirme is; that Christianitie was neuer in the English Nation, before God by Saint *Gregories* prayers and *Augustines* preaching planted the same in their hearts.

*Ma.* It is most likely that *Lethardus* the Frenchman, the Queenes Chaplaine, was not idle <sup>b</sup> all the

Kk 3

while

<sup>r</sup> *Noua gentium nomina extinctis prioribus oriuntur.*

*Quotidi: aliquid in tam magno orbe mutatur.* Senec. de cons. ad Albinum. u. Colloff. 1. 6

<sup>x</sup> Which *Fabius* in the life of *Vortiger* thinks to be *Germany*, first conuerted by *Lucius* of *Cirene* *Pauls* kinsman and companion. *Auentinus* in *Annal. Boiorum*.

<sup>y</sup> *Rom. 4.* in *Ezech.*

<sup>z</sup> *Rom. Quod Christus sit Deus.*

<sup>a</sup> *Pag. 173*

<sup>b</sup> *Bonum est suū diffusum.*

c Pag. 168  
 d Yet the Bishops were brought before *Augustine* by the meanes of *Edelbert. Fab. Part. 5. cap. 119.*  
 e *Unde scis mulier, si virum saluum facies.*  
 1. Cor. 7. 16  
 f Pag. 173. 174

while before *Augustine* came. Will you say of him as of the *Brittaines*, that hee could by no <sup>d</sup> meanes bee brought to preach the faith of Christ to the Saxons? By all probabilitie, being graced with the Royall countenance of his Mistresse, he had greater <sup>e</sup> opportunitie of beginning this work, then *Augustine* who came as a stranger, without those meanes, which *Lethardus* could not want.

*Iob. This is against all<sup>t</sup> authors of our Countrey. S. Bede saith expressly that the King vpon Augustines comming gaue leaue for the preaching of the gospel. A signe that none did nor durst preach, without his leaue, specially one that was so nigh about him as the Queenes Chaplaine, who thereby might bring both himselfe and the Queene in danger.*

g Pag. 173.

*As. If you bee so good at signes, you shall doe mee a fauour to hold my Cardes at Mawe. At Augustines comming <sup>g</sup> the King gaue leaue for the preaching of the Gospell. Ergo, hee gaue no leaue before, non sequitur.*

h Pag. 174.

*Iob. If he <sup>h</sup> conuerted any it is most likely they were noble men; but this thing could not haue bin hidden from the King. Had anie beene secretly baptized before S. Augustines arrivall by Lethardus, doubtlesse they would haue manifested themselves at his entrance, when the King granted vnto his Subiects to professe the Christian faith, which had beene a thing remarkable, and would not haue beene concealed by Bede in his historie.*

*As. Are these your coniecturall Demonstrations? In my opinion this consequent had beene more reasonable. Did the King so easily condescend to a stran-*

stranger, then could he not be aduers to the\* wife of his bosome, and her Chaplaine who was selected by the French State, as a man most eminent for his discretion and deuotion. Did he loue his Queene so ill, as to ingrosse the seruice of the whole Nobilitie to himselfe, allotting none for her attendance? By your leave sir, there are many noble Gentlemen troubled with Collapsed Ladies, who could find in their hearts to turne their popish seruitors out of doores, and yet dare as well take a Beare by the tooth, as giue them a frowne. Haue you neuer heard of *Scimmington*? I haue knowne him in my time beat the Constable out of doores. And doe you take the French Ladie for a sheepe? especially beeing receiued by the King vpon<sup>t</sup> condition, that hee should suffer her to liue after her owne Law. \* *Gregory* himselfe graceth her with the title of a second *Helena*, in respect of the good which her Lord reaped by her christian inducements.

*Iab.* This manner \* of speaking is a signe that the desire, not of truth, but of our disgrace, is the Bias of your tongues: which make you not feare to speake any falsehoods, how improbable soeuer.

*Nick.* If you begin blind mans buffe, groping at likeli-hoods, you must not be angry if wee hold you play. Imagination is as free for vs as you. The point is not of any great import, seeing that you grant that our auncestors<sup>1</sup> the *Britaines* were Christians, long before *Augustine* came to alter their *Easter* feast, The Pope smelt the fatnesse of the land, and therefore he thought by hooke or crooke, to haue his finger in the

\* *Hi ambo cum in regia sua religionis ritū quotidianē seruarent haud dubiē principis animum in alta caligine haerentem sensim celestis lucis radijs illustrare ceperunt, inclinantes ad Evangelicam disciplinam quam ille libens mōx recepit. Polyd. hist. lib. 4.*

i *Fabian in E. ibelbert. 5. part. cap. 119.*

\* *Lib. 9. Ep. 59.*

k *Page 176.*

1 *Galsfridus Monumetensis. lib. 8. ca. 4. de Britannorum gestis.*

the pyc. And who must bee a Superintendent in this expedition, but *Insolent Augustine*? and what stufte did he bring? Forsooth a *Banner, Crosses, Images, Reliques*, and other friuolous and trifling ceremonies.

m Pag. 179.

n *Fistula dulce  
canit voluerem  
dum decipit au-  
cepis.*

*Iab. When S. m Augustine did deliuer his errand to King Edelbert, I finde in S. Bede this tenor thereof; that he came from Rome, and brought a most ioyfull message, which whosoever should obey, should haue eternall ioyes in heauen.*

*Ma. No doubt he would set the best face before. He might well promise celestiaall ioyes in the land of the liuing, who gaped for the fairest liuing in the land. So he might be hugged in gremio matris; in the best skirts of their mother earth, he would not spare to promise the simple people millions of absolutions and heauenly ioyes in sinu patris, in the bosome of his heauenly Father. If you bee so conuersant in Bede as you would seeme, you may take this note, that the first question which he propoundeth to Gregory, his Master, was ° de fidelium oblationibus qua accedunt altari. What should bee done with the peoples offerings. Doe you smell a rat?*

• Lib. 1. cap. 27

p Pag. 179.

*Iab. These are p grosse vntruths full of ingratitude. Heresie hath made Englishmen more sauage, then those were, whom that blessed Delegate found at his entrance.*

*Ma. Experientia mater stultorum. The Wolfe was then in Sheepes cloathing, and might more easilie deceiue; but since shee hath played her part in her proper kind, & bitten q Englishmen to the bone: the ayme of your Romish Embassies hath beene long since*

q *Ilhus piscator  
sapit.*

since discovered by the bitter fruit. *Considerate quid de gregibus agatur, quando Lupi pastores fiunt*, saith S. Gregory; and againe, *Custodiam gregis suscipiant, qui insidiari gregi dominico non metuant. Suscepta benedictionis ministerium, vertunt ad ambitionis augmentum.*

*Iab.* As for the conversion of our Country by Saint Augustines mean, what, not Civility alone, but also sanctity with an heavenly (not humane only) kind of life, he planted amongst vs our histories doe relate; which is such, as I wonder this new Gospell, which Ambition and Emulation, Wine and Women gaue the beginning vnto, dare boast of their modesty, civility, and sanctity in her presence.

*Nick.* Iabal iumpes as if hee were in one of Simon Fitz-Magus his Irish bogges. If hee had gone but one Parenthesis further, surely he would haue stuck in the midst. There is in his clause not *onely*, one lye, but also a whole packet of imaginary vntueths. I thinke he meanes to winne the quick-siluer tongue from *Lipsius*. Henry Fitz-Simon and he may well part stakes: they are the fittest to write a historie of Giants and enchanted Castles, that euer I knew. If fictions may be admitted, they will outride the Constable; and yet I dare lay a wager Fitz-Magus will bee at Manchester first.

*Ma.* They must needs ride then with Scarfes and Vizards: the one I am sure hath little reason to shew his face there, he hath broached so many opprobrious calumnies, in the disgrace of diuers reuerend persons of that quartar, whose learning, paines and blamelesse conuersation, is graced with such general

L 1

rall

r Pag. 181. 182.  
f Albertus Pig-  
bium translates  
this glory to  
Honorius. Ipsum  
cura et studio,  
predicatione au-  
tem Pauli ab eo  
missi Episcopi  
Eudimam Bri-  
tannorum regem  
verbum salutis  
cum sua gente  
suscepisse. De  
Act. 6. Synod.  
Pag. 277.

r Flagitia que  
non inuenit ex-  
cogitat. Britan-  
nomachia. pag.  
386.

all approbation, that the most settled Papists are ashamed of his impudencie, and doe not sticke to publish their heartie dislike of such shamelesse and iniurious dealing. As for the other, who with a brazen face doth not only basely parallell, but also insolently ouermatch the foundation, modestie, ciuilitie, and sanctitie of our Religion, I will say vnto him no more but this, If our faith be of men, *wine, or women*, (as your *Minerva* doth dictate) then could it not haue withstood those gates of hell, wherewith it hath beene opposed. But if it be miraculously planted by the hand of the Almighty, grounded vpon his sacred word, and embelished with most Christian vertues, *Thou art then inexcusable, O thou false tongue.* To iustifie the wicked, and condemne the innocent, are both abominable.

u Pag. 192.  
193.

*Iab. If the tree may be iudged by the fruit, what a noble and worthie tree was that conuersion, from the root whereof such innumerable Saints and excellent workers of pietie in such abundance did spring?*

*Ma.* Wise men are of opinion, that Papall policie, rather then true Christian pietie, brought forth the greatest part of your gilded deuotion. What would they spare, who were frighted with *Purgatorie*, and assured of *Heauen* for their workes sake? The Scriptures being imprisoned in the Monkes Cell, it could not otherwise be but that *Ignorance* must be the mother of their deuotion: neither is it enough to make an action praise-worthie, that the thing done be *bonum*, but both in manner and end it must be done *benè*: otherwise it is but *spendidum*

*pec.*



*peccatum.* The building of the Prophets Sepulchers, though wrought with great expence, did not proue the *Jewes* to be true *Israelites*; neither doth the multiplicitie of your Monasteries warrant the integritie of your faith. Nay more, let me be bold to say that which I am able to proue: Had not your Popelings fed vpon the peoples sinnes, there had not beene halfe so many *Abbey-lubbers* as liued most idly and deliciously in our Cloisters, and sucked the marrow of our Land. To omit other instances: The Chronicle writing of *Edgars* vnlawfull lecherie, as also of the erection of sundry holy-houses, makes this close: *For these insolent and wanton deeds it is said, that by the counsell of S. Dunstane, bee builded and repaired so many Abbies and houses of Religion as aboue is rehearsed.* By this you may ghesse, whether your deuotion or ours had the beginning from wine and women.

x *Fabi.m. part.*  
6. cap. 193.

*Min.* The Doctor hath ill lucke with his comparisons. If he will deigne to peruse *D. Willets Inuentorie* of religious workes vnder the Gospell, hee shall finde that shee whom hee accounteth barren, hath more children then that Concubine of *Antichrist*, whose offspring he so much admireth.

*Iab.* Compare the Monasteries the one builded, with those the other threw downe, the riches which the one gaue, with those the other tooke from Churches and holy uses. Let the Humilitie, Pietie, feare of God, reuerence to his Church, contempt of the world, which the one caused in great and mightie Monarkes, bee paralleled with the contrarie effects your Religion bred in those Princes that first

y Pag. 193.

z. Woolsey.

a In the time  
of Edw. the  
Second.

entertained the same in their Kingdomes.

*Ma.* And what then ? Doe you thinke the *Triumph* will be yours ? Who I pray you did first put the axe to the tree ? Was it not your owne *Cardinall* ? Did not he begin to demolish the lesser erections ? Who was the ouerthrow of the *Templers* ? Was it not the French King ? and did not your *Holy Father* giue way to the extirpation of these ? How can you perswade the world, that his *Holinesse* beleeues there is a *Purgatorie*, seeing he makes so little conscience of praiers for their soules, by whose deluded charitie these lesser monuments of *denotion* were to that end first founded ? As there is no respect of persons with God, so is the least *mite* thrown in his *Treasurie*, as well accepted as the greatest *talent* of the most mightie Potentate. Why then should the Pope be so partiall as to neglect the reliefe of the poorer sort, by passing licence to the ambitious *Cardinall*, for the pulling downe of lesser Houses, founded with as great Charitie, to make princely walls for his pride ? How will hee escape the dreadfull execrations of the first Founders ? A thousand *Iabalites* will not bayle him. As for *Henrie* the eight, he is farre more excusable, because he followed the president of the Popes Legate, whome he thought hee might boldly imitate. And when the lands came to the spoyle, your owne *Catholiques* had not the least share.

*Nek.* Hee that shall reade the Records of those times, shall finde the villanies of the *Monastiques* so transcendent, that no religious King could with a  
safe

safe conscience any longer tolerate them. When you shall call to minde how<sup>b</sup> many childrens heads *Gregorie* saw at the drawing of a fish-pond, you will thinke he hath small reason to boast of their *pitie*, *fear of God*, and *contempt of the world*. And were your religious persons thus tainted: then must the secular needs be worse infected. When their purse would purchase their pardon with a *Quodlibet*, they that had the fairest meanes, were likely to harbour the foulest sinnes.

*Ma.* And as for *humilitie*, which was the second branch of his maimed comparison, as oft as he thinks of *Augustines* pride, mee thinks hee should turne his face aside when he names it.

*Iab.* The<sup>c</sup> chiefe reason that made this blessed Sainst to iarre with the British Bishops, was their want of *Christian charitie* towards the English, not yeelding to preach *Christ and Christianitie* unto them.

*Ma.* This strange he should be so inconsiderate, as to fall out with them before he heard them speake. Besides, he could not but heare how many worthie *Britaines* had beene treacherously slaine by *Hengystus* and his<sup>d</sup> adherents, both vpon *Ambry* or *Salisbury* Plaine, and at a banquet, where they expected a better welcome. So that his Fatherhood should first haue procured hostages for their safetie, and then if they had gainsaied his religious motion, they had beene more liable to his cholericke censure. That for which his ambition is principally noted, is the stately *Prologue* of his greeting, in his *surly* and *Pseudo episcopall* cariage towards his poore brethren, who

b 6000.

c Pag. 189.

d Fabian. part.  
1. cap. 89.

e Pag. 190.

f Sape sub for-  
didopallio  
latitasapientia.g Papanemini  
mortalium re-  
uerentiam facit,  
assurgendo aut  
caput inclinando  
seu detegendo.h Libritui to-  
tum te nolis ex-  
hibent. Aug. in  
Epist. 9.

i Pag. 190.

had beene his Seniors in this Seignorie. The coun-  
tenance is a token of the heart.

*Iab.* I confesse it is so, yet but an uncertaine and fal-  
lible token, whereupon to frame a resolute and determi-  
nate iudgement in the condemnation of any, is against  
Christs expresse Commandement. Doe not iudge accor-  
ding to the face.

*Ma. S.* James explanes our Sauours meaning,  
when he admonisheth vs not to reiect the <sup>f</sup> *poore*  
*Saint* for the meannesse of his habit, nor to respect  
the *proud deuill* for the richnesse of his vesture. Our  
Sauours prohibition extendeth it selfe to worldly  
additaments, and outward hypocriticall semblan-  
ces; it excludes not the censure of the tree by the  
fruit, by which he saies *wee shall know them*. I con-  
fesse vice doth oft times beare the counterfet of ver-  
tue, but never did I see yet Christian humilitie so  
base minded, as to stoope to the imitation of pride.  
They are the agents of *Antichrist*, that are pontifi-  
call in their carriage, and lostie in their looks. The  
Disciples of Christ doe learne of him to bee *humble*,  
and *meeke*. Though it be rashnesse to iudge of any  
mans finall estate, *before the time of our Lord come*, yet  
it is a point of Christian wisdom to <sup>h</sup> *discerne be-*  
*tweene a thistle and an olive branch.*

*Iab.* How oft <sup>i</sup> *do god's and discreet Superiours shew an-*  
*ger, state, granitie, and seueritie in their countenance, when*  
*their harts are full of humilitie, compassion, and meeknes*

*Ma.* I perceiue you are better acquainted with  
State policie, then Church pietie. There may be  
iust occasions for Magistrates to be sometimes shar-

iper

per in words, and more auffer in their countenance, then willingly they would : but if by State you vnderstand disdainfull insolencie, it is in no hand to be suffered, especially in those that should be parternes to the flocke of Christ. Christianitie doth alwaies presuppose common ciuilitie. Had *S. Paul* beene in *Augustines* roome, would he haue sate as if he had beene nailed to his chaire ? would hee not rather haue prostrated himselfe before them, beseeching them as their seruant in Christ Iesus to bee reconciled ? Vnlesse you shut your cies, you may easily iudge of the domineering spirit of this new *Delegate*.

k *Minimus*  
*Apostolorum.*

*Min.* Either you must condemne the <sup>1</sup>ground of holy Scripture, vpon which that worthie and much reuerenced Heremite (to whom they repaired for counsaile) did build his direction, or his iudgement, in the <sup>m</sup> inference and application, wherein hee did prophetically diuine of the future euent. Otherwise your *Augustine* cannot shake of the generally received opinion of arrogancie.

l *Discite à me,*  
*quia mitis sum,*  
*& humilis corde*

m *'Si homo Dei*  
*est, sequimini*  
*illum. Si aduen-*  
*tantibus assur-*  
*gat, seruis Dei*  
*est.*

*Nick.* *Gregorie* being wise discovered the haughtinesse of his disposition well enough, as appeareth by his \* Epistle sent vnto him, and therefore he tooke a safe course, for beeing troubled with him at *Rome*, to send him into these remote parts, where hee might domineere alone, without check-mate. It would make you smile to read how hee encouraged him in his voyage, when as vpon his returne hee would haue faine staid at home.

\* *Lib. 9. Epist. 58*

*Min.* Were there no other demonstration of his pride, but the crossing of his Masters charge, that alone

lone were sufficient. So that he might set vp his own Ceremonies, he did not much set by *Gregories* aduertisement:

n Pag. 184.

*Iab.* Did not <sup>n</sup> *Gregorie* by his Delegate plant the present *Romane* faith that wee now professe? I thinke you say it more with your tongue, then with your heart.

o Bede. lib. i.  
cap. 27.

*Min.* *Gregorie* had formerly written to him, that the same Ceremonies were not necessarily to bee exacted in all Churches; and hee giues him his reason, *Non o pro locis res, sed pro bonis rebus loca amanda sunt.* Notwithstanding he abateth not one graine of his violence in changing the obseruation of their Easter-tide.

p *Necessarium est irrepidare de merito, religionem est gaudere de dona. Leo.*

*Ma.* Is not *Gregories* doctrine futable to that which is now holden by the *Romanists*? Did not hee allow of Images, the Supremacie, and <sup>r</sup> merit of good workes, which they so superstitiously maintaine? If not, then it seemes *Augustine* went beyond the limits of his commission indeed.

q Pag. 188.

*Min.* For that I will referre you vnto the *Appeale*, wherein all those points are clearly proued to bee extravagant digressions from *S. Gregories* faith. For my selfe, I was neuer so conceited of my owne skill, as to take vpon me to better the dressing of that, *Quod alius condidit Coquus, which is already so well seasoned.*

*Iab.* *M. Morton* in his *Catholike Apologie* placeth *Gregorie* in his lists of *Papists*.

*Min.* He that is willing to be deceiued, will easily mistake. He setteth him there downe as he is challenged by the *Papists*, to haue beene a singular Patron

tron of their now *Romish* faith, not that hee so deeded him, whom he proueth to haue beene nothing lesse, in manifold articles, agreeable to our Protestant doctrine.

*Nick.* To what end should we spend any more breath vpon him, whose wilfulnesse will indure no end? Seeing *Gregories* proud *Delegate* is now *dismounted*, and their glorious *Devotion* vncafed, *hic terminus esto.*

*Iab.* O unhappy Religion, the Professors whereof, can finde no hope of saluation, without throwing downe into hell most eminent Saints, and amongst them the Conuersers of Nations! O wonderfull obstinacie against truth! that makes Christians that would be so thought, preferre Paganisme before Christian faith.

*Nick.* *Salua res est*, The Crane now begins to cry quacke. His last weapon is exclamation. *M. Mayor*, you may doe a deede of charitie to make him the Towne-cryer. He hath a throat for the nonce; and besides, *Palmas ad sidera tollit*. See how passionately he acts his last scene.

*Ms.* He lookes I thinke for his Chariot, to bee carried away in state: but his reasons haue failed in their attendance, and therefore I thinke a Dung-cart will serue his turne. I may boldlie say he hath hardly earned a blew point for his daies worke.

*Nick.* Sir, I would you would take some order with him. Let him be first degraded, and then sent backe vpon his *Ass* with your passport, as one of *Dunces* disciples, to the place from whence he came, there to abide with his Copse-mate *Simon Fitz-Ma-*



Hold the Couers of his libels against the light, and there shal you find to what vse his Stationer hath put his leaues.

gus, till they be both conuerted into a Glouers shop, or a past-board Couer.

*Ma.* You haue given him a right doome, (where of *Iabal* hath already tasted) and that very seasonably; for loe how they returne thicke and three-fold from the fayre. What a noise doe their *Iewes-trumpes, pipes, rattles, and fiddles* make?

*Nick.* All is for ioy of *Iabals Triumph*; they make a May-game at his *Conquest*, and would gladly driue him out of his melancholy mood. It were pittie hee should die of the *Sullens*.

*Min.* I see *Nick* begins to looke towards the Castle; and it is high time for good husbands, to make more hast home; *Iabals* blazing-star hath now spent it selfe, in an infectious vapour. This dayes chat will serue as a perfume. He did well to bury his name in the frontispice of his book, as presaging that his *Triumph* should be interred in eternall disgrace.

*Nick.* If God send me life and health, my memorie shall much faile me, but I wil make a Clapper of a quill to ring his *Knell*. *Interea loci, vos valet et plaudite.*

Tertull. aduers. Valen. cap. 6.

*Congruit veritati ridere, quia latans.  
De amulis suis ludere, quia secura est.*

FINIS.



Typographus Lectori-  
bus Benevolis.

**D***Um hæc intus sub prælocu-  
derentur, ecce derepentè ab  
inferis appulit novus novi-  
tius* Επὶ τοῦ ὅρου *Coriphæus tra-  
gice cothurnatus, qui inter cæteros ad-  
mirandæ doctrinæ & probitatis viros,  
in ipsissimum Equitem, pari, id est, I-  
abalitica dicteriorum virulentia, & id  
Latine stomachabundus involat. Quis,  
Cuias, Qualis, quam perfrictæ frontis,  
fœculentiq; sit ingenij, per Antho-  
M m 2 nium*

nium Tonstallum, *Militis Ama-*  
*nuensem (paginis aliquot vacan-*  
*tibus) coronidis loco breuiter*  
*Audietis,*

Ap-



## Appendix de Iesuitica Ba- trachologia in Ministrorum *Britannomachia.*

**I**Riobolaris quidam Thersites, fastuo-  
sus idem & pruriginosus Homicellus,  
nomine (si obstetrici credimus) *Hen-  
ricus Fitz Simon*, natione Hibernicus,  
(è \* fouca forte *Sancti Patricij* oriundus)

Professione spurcissimus in Provincia Belgica Iesui-  
ta, strages nescio quas inter Simniystas Anglicanos,  
rabie Lupina seu potius Tyronensi percitus, pro vo-  
to suo somnians excogitavit: excogitatas stylo sale-  
broso, sub bellicoso Britannomachiz Ministrorum  
titulo, typis Duacenis nuperrimè mandavit: manda-  
tas subdolè per populares Getas Ecclesiastico nostro,  
floquentissimoq; regimini inensos, sparsit, edidit, di-  
vulgavit. Diffusus scilicet Scripturarum, Concilio-  
rum, Patrumq; antiquissimorum patrocinijs, nec  
non videns pudendi Pruritani, Ministromachiz, nul-  
lius Neminis, cæterorumq; eiusdem haræ Pontifi-  
ciorum male locatam operam, novo condimenti ge-  
nere Cramben ter decies coctam & prærancidè olen-  
tem

\* *Antoninus*  
*part. 4. tit. 14.*  
*c. 10. § 8.*

## Appendix.

tem nauscenti simplicium stomacho commendationem reddere in animum induxit suum. Et quæ quæso vulnera? quas nobis narrat cicatrices? Ecquis Chirurgum accersivit Magum? Lutheranis nimirum non bene convenit cum Calvinistis; non leues alunt Anabaptistæ cum Brownistis inimicitias. Sed quid hæc ad Britannomachiam? Belgica sunt hæc, non Anglicana iurgia. Næ tu, *Henrice*, aut iniquus es rerum æstimator, aut parum prudens conviciator. Adeo nulla est apud Britannos intestinæ discordiæ scintillula, ut extra cancellos tituli ad extraneas litium faces in pacatissimam hanc Insulam inferendas tam longè expatiari compellaris? Si cum alijs tibi sit propositum certamen, cur nobiscum litigas? Sin verò nos nomine tibi adversarios constituis, prohibet te libri tui frontispicium ad transmarinos transilire. Lædere cum nequeas superos, Acheronta mouebis? Omnia loca perscrutatur noster Magus, nullum non vertit stercorarium, non ut gemmam, sed ut feces litium conquirat. Et quid tandem habet homo biliosus, ad maledicendum natus, de quo gloriatur? Novum proculdubio & inauditum aliquod crimen obijcit, quod non sit nobis cum viris Apostolicis & primævis Ecclesiæ Patribus commune. Rem audies capitalem. Formulistas introducit de Puritanorum intemperie conquærentes, & hos contra illos parum humaniter vellicantes. Quasi verò Iesuitis cum Seminarijs tam belle quadret, aut hæc tam portentosa essent dissidia. Falleris, Mage, cum in articulis fidei dissidentes facis, quos sub vno eodemq; vexillo toties concorditer dimicantes non sine suo magno

## Appendix.

gno malo senferunt vecordes Iefuitarum anteambu-  
lones. Sed ignoscendum eft temeritati petulantif-  
simi Rabulæ, qui nifi maiorem penfi quam veritatis  
rationem habuiffet, tam futilia nunquam cruciffet.  
Infinitus effe poffem in recensendis illius impuden-  
tiffimis mendacijs & convicijs, quibus librum edidit  
refertiffimum. Satis erit hoc dicere, *Simonem Ma-*  
*gum* cum ad Inferos descenderet Spiritum suum ma-  
litia faginatam vnà cum radice amaritudinis dupli-  
catæ *Fitz. Simoni Hibernico*, tanquam hæredi prima-  
riò contuliffe. Quod vt pau'd liquidius constet, o-  
missis contumelijs, quibus Ministros & Epifcopos  
(vix vnquam fine aliqua ignominia notâ nominatos)  
homo vefanus onerat, ad ea quæ aduersus *Eduardum*  
*Hobæum* Equitem, quasi aliud agens, & in transitu  
stolidiffimè deblaterat, calamum convertam. Non  
decrunt qui literatiffimum *Caufabonum*, acutiffimum  
*Barloum*, & piæ memoriæ prudentiffimum *Bancroft-*  
*tum* (licet iam diem præmature obierint) contra ve-  
nenata Hibernici Sagitarij tela, sartos, testosque,  
clypeo feptemplici protegent; quiq; integræ huic &  
commentitiæ Britannomachiæ Mercurij caduceo fi-  
nem optatiffimum, cum oblatrantis dedecore im-  
ponent. Alia eft inftituti mei ratio, alia meta, quam fi  
bonis aibus attigero, speratam iactantiæ anſam in-  
ſulſiſſimo Iefuitæ (qui præcurſoris ſui mimicæ leui-  
tati ſummam adiunxit dementiam) peropportune  
præripiam. Vt cumq; agenda eſt iam cauſa Equitis,  
& Domini mei optime de me meriti, cuius ego de-  
ſenſioni ſummam induſtriam, officiij nexu, & debeo,  
& debebo. Egone vt ſocordem ac puſillanimum me  
præbeam,

## Appendix.

*Bellarminiani  
nominis Etymo-  
logia.*

præbeam, cum videam *Nicholaum Agasonem* nostrū  
Stabularium in consimili causa, cristatum *Sannionem*  
huius confocium tam strenuè & virilitè strigilasse?  
Age, bone vir, paucis à me & conueniendus & casti-  
gandus es. Dic, sodes quid est quod te malè habet?  
An non pulchre collimas, qui cum Ministris <sup>b</sup> *Bella*  
arma minasque indixisses, Equitem innocuum feris?  
Tædet te forsan instituti certaminis, meliusq; tibi  
pugnam cum vno Equite quam cum infinitis Mini-  
strorum copijs successuram autumas: Non leuis est  
hæc coniectura: bene tibi & deploratæ existimationi  
tuæ consuluisti; nec tamen tibi in hac palæstra est o-  
ciandum. Exeret te *Amanuensis* etiam in assueta ma-  
nu, nec sinet animal *Thraſonicum* in vtramq; aurem  
dormire. Sed ne Lectorem diutius suspensum te-  
neam, orandus est *Magus* vt ipse cur præ foribus no-  
stris præstoletur causam suis verbis aperiat.

Pag. 169

FITZ-MAGVS.

**C**Um hic finem iam imposuissem, ratus abundè defen-  
sos *Machabæorum* libros, ecce nouum genus *Britan-*  
*nomachia*, inter Catholicum Anglum anonymum (quem  
tamen *Iasonem Raguelæ* libet insignire, à duabus. I. R.  
sub quibus latet literis) & Equitem auratam *Eduardum*  
*Hobæum* pariter Anglum, eorundem occasione librorum.  
Hic enim Eques veluti Ministris repulsis succenturiatus,  
conditionem (qua nihil in vulgo humilior fuit teste *Cal-*  
*phurnio*) infamis arenæ hostiam se constituit.

A M A.



## Appendix.

A MANVENSIS.

**I**lſdem egote, *Henrice*, verbis affabor, quibus olim *Parmeno Terentianus* meretricem. <sup>c</sup> Quæ vera audiui, taceo & contineo optimè; ſin vanum aut falſum eſt aut fictum, continuo palam eſt. Proin taceri ſi vis, vera dicito. *Ratus es abundè deſenſos Machabæorum libros*: Poſteſt taceri hoc: Plus enim opinioni ruæ, nimis de viribus tuis præſumentem, quam rei veritati eſt tribuendum. Quanta autem de ſpe decideris, mallem te ab alijs, quam à me audire. Verum itidem eſt *Eduardum Hobæum* Equitem verè auratum, Catholici tui Anonymi calumnijs graviter & nerveſe reſponſiſſe. Non ibimus inſicias. Quod autem de nomine *Pafchilli*, & genere pugnæ parum cõgitantur annectis, vtrumq; falſum eſt: Neutrum tacebit *Amanuenſis*. *Iaſonem*, ſi Dijs placet, *Raguelem*, non *Iſſimaclem* *Rabſhacheb*, à duabus I. R. ſub quibus latet literis, quaſi Paſtorem Dei appellandum Hobeyanum Antagoniſtam cenſes. Hic forſan per *Antanomaſiam* paulò facilius ludis. Sic Mons à mouendo dicitur, cum minime moueat. Si enim literis nimis præciſe non heremus, potius <sup>d</sup> *ROGNE HACHAMORIM*, id eſt, Paſtor Aſinorum, literatorum omnium calculis, pro merito ſuo eſt præſumendus. *Iaſonis* verò piænomen non multum diſplicet. De re tãtilla non litigabimus. Non magis enim *Ouidianus* ille *Medea* quàm *Paranymphus* iſte Eccleſiæ, caſtiſſimæ Chriſti ſponſæ, infidus. Quanto rectius ille, qui *Iſbalem* *Rachilem*, belluam tot conuicijs fluctuantem apellat? *Dauus* no-

c Eunuch. Act.  
i. Scen. 2

d Gen 36

N n

ſter

## Appendix.

ster hoc non incerto omine rem acu tetigit. Hoc unicum addam. Si compatriotes Anonymi tui futurum ingenium, tunc in cunis apud fontisterium vagientis præscissent, nullum ei aliud nomen imposuissent. De literarum, sub quibus obscurus homuncio latet, coniecturis, non est quod nos amplius fatigemus. Cum ipsum latebrosum Tenebrionem paterni nominis pudeat, se à nobis honestiori cognomento decorandum, frustra per procuratorem *Hibernicum* deposcit. De nouo iam *Britannomachia* genere, & infamis arena hostia, paucis est inquirendum. Hoccine nouum & insolitum, Equites literis & artibus liberioribus oleum & operam horis succiliui impendere? Hoccine incredibile viros à natura summo acumine ditatos, à parentibus satis amplo patrimonio dotatos, & ocio & meretricijs illecebris spontaneum nuncium remittere, vt & suis & reipub. commodis magis inserviant, rerumq; gestarum gloria, famam posteris celebriorē relinquunt? Inauditum hoc forsan apud Papales *Sardanapalos*, quos fermentum Ihesuiticum infecit, apud nostros nobiles, auctèr dico, vlitatum. Hoc si sit Christiano Equiti ignobile, coelestis doctrinæ defensionem contra portas inferorum suscipere, nescio an vllus humanæ virtuti & industriæ relinquatur locus. *Iuliani* potius aut *Gorgonij* cuiusdam promptuarium, quam Ihesuitæ, sanctitatem præ se ferentis, cerebrum, sapiunt hæc Christiano orbi incognita paradoxa. Sed sinamus Soricem suo iudicio perire, & pervenire quod cupit.

## Appendix.

### FITZ-MAGVS.

**L**icuit id quidem olim sub Augusto (quod Dio admirabundus obseruauit) ut nimirum Equites Theatrali pugna, popularis aura causa, sese interimerent. Verum Senatus-consulto vetitum paulo post fuisse narrat Suetonius. Tandem magnus noster Constantinus, cum Ethnicismo, Gladiatorum cades profligauit. In Angliatamen Franciscus Hastings ac Eduardus Hobæus Nunc caput in mortem vendunt & funus arenæ: Atq; hostem sibi quisque parat, cum bella quiescunt, saltem inter milites. Quo autem euentu iam de Hastings satis superq; passim innotuit, & de Hobæo hic constare debet.

### AMANVENSIS.

**N**Empe omnia hæc verba huc redeunt, eandem esse pugna Theatralis iam diu explosæ, & Theologica disputationis, semper amplexandæ, rationem. Non licuit sub Constantino Equitibus sese popularis aura causa mutuo interimere. Ergo vetitum est Equiti Christiano etiam laceffito, cum procaci & pertinaci veritatis oppugnatore, in causâ fidei manus conferere. Non sapit hæc sequela Aristotelicum, multo minus Iesuitam. An non ad prima Dialecticæ elementa est reducendus, qui tam longo interuallo dissimilia, pari & coniugali nexu complectitur? Telas araneorum texit, & eas pro byffinis venditat. Nec tamen animum despondebit quasi erroris conscius Hobæus: præsto sunt illi exempla, quibus factum

## Appendix.

suum tueatur admodum illustria, Quod tota Europa in *Carolo* Magno, *Henrico* octauo, & *Iacobo* optatissimo magnæ Britannię Rege, summo applausu comprobauit ; id sibi Iesuitam Hibernicum vitio vertere, non sine stupore vir insignis demiratur. Palæstram hanc literariam, a tantis viris nobilitatam, non dedignatus est *Thomas Morus*, dignissimus Angliæ Cancellarius : quem, si iam spiritum pristinum duceret, aut inscitix, aut impudentiæ Iesuiticæ, non parum puderet. Omitto *Alfredum* Regem, *Georgium* Anhaltinum Principem, *Ioh. Picum* Comitem Mirandulæ, *Henricum* Comitem Northamptoniensem, Dominum *Plessaum*, & reliquos primi ordinis viros, in hac arena, non vulgari cum artium laude decertantes. Quam iniqua sunt hæc tempora ! Quod alijs honorificum, solis *Hastingo* & *Hobæo* erit ignominiosum. Nisi me fallat animus, hoc agit versutus Iesuita, vt os nobilibus vniuersis obstruat, fidem ijs implicitam imponat, & religionis mysteria vna cum sacrosanctis Biblijs, in abditis pontificijs sepelienda, aut saltem apud Sacerdotes Monasticos occcludenda tradat. Margaritæ scilicet non sunt porcis, id est Laicis, communicandæ. Sed heustu, *Henrice* ; His tuis natijs non efficies vt Eques a Rudijs Theologicis desciscat, quin contra audentior ibit. Quicquid tibi Papali Mancipio compertum est de *Hastingi* nobilissimi viri euentu, non aspernabitur *Hobæus* Comitis tam religiosi, tam honorandi, sodalitiū. Porro æquum putat, vt ipse seruus deuotissimus Domini Regis, vestigia premar, ipsique non solum gladio, sed & calamo astipuletur. Hanc sibi laudem

## Appendix.

laudem a nemine mortalium præceptam sinet. In id denique lectione assidua & meditatione diuturna incumbet, ut cum *e. Nepotiano* pectus suum Christi Bibliothecam efficiat; vestras interim calumnias, quas iam expectamus, minime moraturus.

*e. Hieron.*

### FITZ-MAGVS.

*Scripsit Hobæus epistolam ad M. T. H. nescio quem, aut quam, in qualibris Machabæorum, Augustini auctoritate (si credere fas est) denegatam vult authenticæ Scripturæ dignitatem. & Purgatorij omnem sublatam fidem. Et quidem ad fidem dictis conciliandam, S. Augustino affingit hæc verba. Machabæorum Scriptura recepta est ab Ecclesia non inutiliter, si sobrie legatur vel audia:ur. Sed ob hanc causam in Canone morum non fidei censi possent. Cum vero Iason Raguel egregius pugil, semperq; solitus debellare virum, qui aut prior esse molestus, summa benignitate manifestam Equitis fraudem (translata in ministros, qui palpum Equiti ignaro obtrussissent, culpa) redarguisset; ostendens Centonem istum (Sed ob hanc causam in canone morum non fidei censi debent) tam aperte quam perfide esse assutum, Equiti nimirum magnanimo, terga dare, nec ira, nec pudore libuit.*

### AMANVENSIS.

*Scripsit, ut ais, Eques literas, sed stylo, ut Iabalitui verbis utar, aureo & Equestri, summo item ingenij*

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\* M. T. H.

genij lepore, & iudicij sale non vulgari conditas, nec scitu leuitico indignas : quarum adminiculo popu-  
 larem suum eiusdem Academiz \* Magistrum non  
 contemnendum e Syrtibus pontificijs, quibus in  
 procelloso rei domesticæ naufragio parum prouidus  
 aliquantisper periclitabatur, foeliciter & tempestiue,  
 non obstantibus Syrenum papalium lenocinijs, extu-  
 lit, euexit, reuocauit. Hoc certe vos ægre habet, Bo-  
 lum tam opimum faucibus vestris esse manu equestri  
 creptum. Manet hoc alta mente repostum. Præ-  
 dam licet præ pudore palam non agnoscat verecun-  
 dia, creptorem tamen non sine malitia Vatiniana  
 persequitur vindicta. Hoc vno, cuius nunquam pi-  
 gebit, opere, crabrones sibi excitauit *Hobanus* satis  
 morosos, quos vna cum dentatis aculeis, levi novit  
 ventilatione, non abigere modo, sed & Tonsoribus,  
 Balatronibusque, profuso & theatrâli cachinno deri-  
 dendos propinare. Plumbeum pugilis tui in literas  
 suas districtum pugionem non metuit quidem, imo  
 illum in ipsius Athletæ viscera, nullo negotio, & quasi  
 leui brachio, citissime retusum dedit. Secundus licet,  
 & non nisi appellatus, in arenam descenderit, primas  
 tamen facile reportabit. Quod si quenquam adhuc  
 lateat, luce meridiana clarius ex hoc vnico constare  
 potest, nihil in toto illo opusculo reperire potuisse  
 hominem conuitiandi cupidissimum reprehensione  
 sua dignum, præter centunculum forte fortuito ver-  
 bis Augustinianis affixum. Sic autem se res habet.  
 Quod Eques conclusionis suæ loco dispari caractere  
 destinarat, illud vel scribentis incuria, vel imprimen-  
 tis errore, autoritatem ex Augustino desumptam  
 sine

## Appendix.

sine proposito literarum discrimine concomitabatur. Aut surdus est Rachil, qui hoc clara voce ab Equite decantatum non audiet, aut lacerus est Hibernicus Iesuita, qui repudiatum & iam tritum centonem tam auide arripit. Ad Machabæorum libros exauthorandos, satis duxit *Hobans*, si *Augustinum*, cuius hac in causa præsidio. (utpote antiquorum suffragijs penitus destituti) potissimum nituntur Pontificij, dubie aut restrictiue de eorum lectione loquentem introduceret. Nec primis excidit ausus: quod clausula illa [*si sobrie legatur vel audiat*] abunde indicat. Adeo nulla erat superuacanei additamenti, multo minus supposititij, necessitas. Fraudem in re tantilla, tam obuiatam perceptibili, a tam probato viro concinnatam, nunquam suspicaretur Magus, nisi ex suo ipsius ingenio, de aliorum inaudita vafricie, nequiter faceret coniecturam. Sed *palpum obtruserunt Equiti ignaro Ministri perfidi*. Vide sis, Iesuita, ne dum culpam transferas, minuas gloriam. Hoc scias velim, nare posse Equitem sine cortice: alienis oculis non duci. Quod si homini iam prope sexaginario per ætatem contigisset, a te tamen perperam audiret, qui in ætatis tuæ flore, ductu lqbalitico, Epistolam, quam te nescire non diffiteris, tanquam notissimam laceras, dilanias. *Scriptis*, inquis, *Epistolam nescio quam aut ad quem*. Cur ergo nobis molestus es, censuram de ignotis proferendo minime idoneam? Quicquid a *Iabalo* suggeritur, a *Mago* animose regeritur. Siccine solent Iesuitæ sibi inuicem imponere? Bona fide inter bonos agier oportet. Sed hæc tuatim; addictus scilicet iurare in verba *Iabalis*; quem



## Appendix.

quem Eques : sed contineo me, Rhetoranti Mago loquendi vicissitudinem, bona cum lectoris venia, iterum largiturus.

FITZ-MAGVS.

**A**ggregitur Iasonem canis personam induens, terrifico libri titulo, & plaustris conviciorum, quæ Iason curat, scilicet. Talis autem est pudendi libri caninus titulus; Ilhmael Rabshachel, seu Antihirritus contra Cecropium Licaonitam, auctore Eduardo Hobæo. Quis unquam in Equestri ordine Anglicano (in quo priora sæcula illustrem virtute herosa, veritatis propugnatores, genere illustrem, probitate & rebus praeclare gestis virum inclytum, non falsarium, non meribibulum, non ventosalingua pugnacem, videre consueverunt) Eduardum Hobæum canino hirritu rugientem, recensendum indicaret? Cæterum Iason Raguel, ex Sancto Augustino, iure optimo ait; Frænatis atque coercitis vanæ indignationis aculeis, auditori lectoriq; consulens, non ago ut efficiar homini convitiando superior, sed errorem convincendo salubrior. Et imprimis ostendit, ab inscitia vel nequitia obrudi Sancto Augustino librum de Mirabilibus facie Scripturæ, cuius ipsemet author se vixisse declarat anno salutis 627. & ex cuius verbis (extremo anno Ibernensium, &c.) verisimilius est popularum meum fuisse, quam illustrissimum illum Ecclesie Doctorem, annis iam \* ducentis vita functum. Sed & Sanctus Thomas Aquinas quadringentis abhinc annis istos libros ex Sancti Augustini expunxit operibus. Quod Hobæus sorbillando Tobæi fistulâ, hand facile comperisset;

\* Computat annos Arithmetice.

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*set; multo vero minus à Ministris (de Sancto Thoma  
ein (q. doctrina, perinde ac de Sybillarum folijs) ignavis  
didicisset. Desinat vero Hobgus harum rerum satagens  
Tobacci sese fuligine conspurcare.*

### AMANVENSIS.

**D**E bene aptato titulo, litem nobis intendit male  
querulus Iesuita. *Cerberum Lycaonitam* non tam  
rigide exceptum oportuit. Delicatulis *Magi* auribus,  
Antihirritus visus est asperior. Quid quæso faceret  
meticulosus, si rugientem aut tonantem Equitem  
audiret, quem vix latrantem tantopere pertimescit?  
Aut fuste aut fune aggrediendum esse canem rabi-  
dum, lex talionis, ex congruo & condigno postulat.  
Crasse ergo, ut quod res est dicam, erratum est ab  
Equite, qui nimis molliuscule *Cecropidam* tractauit.  
Malleus illi, ne morfu suo venenato novam rabiem  
excitaret, non ossa mellita, erat parandus. Satin' sa-  
nus es, *Henrice*, qui generosi animi indicia, tam parui  
pendas? Decessit aliquantulum de iure suo, Eques  
verecundus, ut vos malitiæ vestræ aliquid itidem de-  
trahatis. Ideone ordine *Equestri indignus* censebitur  
*Hobgus*, quod contumelias tam prauiter & procaciter  
in se prolatas, alto silentio non præteriret? Itane con-  
sulendum est equestri dignitati, ut nulla interim du-  
catur ratio, Papalis vel proterviæ, vel iactantiæ? Co-  
hibenda est maledicorum loquacitas, ne plus æquo  
insolecant. *In \*camo & frano*, inquit Psalmista, *con-  
stringe maxillas eorum, ne irruant super te*; quod sta-  
bularius noster bene observauit. Fuisse olim Equites

\* Psal. 32. 9.

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*Anglicanos*, pietate, probitate, & omni virtutis genere illustres, non tantum meminit *Hobbes*, sed & in illo nobilium Albo se, invitis Romanistis, adnumerandum & optat & sperat. Fumus fortasse illius fistulæ To baccenæ, quam tu à *labale* tuo edoctus, illi immerito affingis, tibi lippos perstrinxit ocellos, ut veram Equitis effigiem, vivis in ipso coloribus depictam, non agnoscas. Vin' scire quid ad hæc Eques? *Infinitos*, inquit, *non in insignes magis quam probos Equites*. Inter innumeros autem tumultuarios lesumus, ne vnum quidem (quem sciam) vel principibus fidum, vel Christianæ Reipublice utilem, priora viderunt sæcula; progeniem mox data nequiorum. *Habuit ista Societas a Claudio originem, à Caco incrementum*. Hæc *Hobbes* pro more suo, & subito & facere. Ad librum, *De mirabilibus sacra Scriptura*, inter Sancti *Augustini* opera repertum, quod attineret, non est quod succenseas, si te ad *Strigilationem Cristati Sannionis*, huic Appendici præfixam & ab Agasione conscriptam, remittendum censeam. Totam ille hanc rem ita faciliat, ita dilucidat, ut nihil supra. Equum est ut cum totus in his exceptionibus à *labalis* ore pendeas, eadem totidem verbis inculcans, ab ijs quæ ad plenioram ipsius informationem proferuntur, æquabile responsum accipias. Idem utrisque Mineral sufficit. Vna fidelia duos dealbabit parietes, *Nicholus* non imperitus artifex. Tu (ut es nasutulus) si quid aliud desideres, ad *Bellarminum*, quem in eiusdem inscitæ & impudentiæ suspicionem, pariter, inconsultò vocas, es relegandus. Magnus ille *Atlas* (cuius humeris Cathedra Papalis, iam

## Appendix.

iamdium nutans ad ruinam, sustentatur) in tractatu suo<sup>h</sup> de translatione Imperij, sancto *Aquinali* librum, De REGIMINE PRINCIPVM accenset, oblitus nimirum se eundem, in libro De<sup>i</sup> PONTIFICE, tanquam adulterinum, nec Seraphico illo Doctore dignum, repudiasse, expunxisse. Idem Author in disputationibus suis, De<sup>k</sup> Gratia & libero arbitrio, libros Recognitionum *Clementis* citat, allegatq; quos<sup>l</sup> alibi *Apocryphorum* numero adjudicat. Num idcirco mendacem, improbum, aut ignorantem, dices Cardinalem? Loquuntur non raro viri adprimè literati, secundum opinionem Vulgi, non quod nesciant, aut fallere cupiant, sed ne excursione non necessaria intentos Lectorum animos aliò divertant. Sed ad rem presentem propiùs accedamus. Num ideo malè audiet Liber de Mirabilibus, quod Author illius *Magi popularis fuerit, & anno ultimo Ibernensium vixerit?* Excusatum se iri sperat *Hobbes*, quod illum produxerit, & satis vetustum, & non alibi, quam in voluminibus *Augustinianis* repertum: Novit sagax ille popularis tuus, quicumq; tandem fuerit, nullam maiorem obvenire posse remoram ad impediendum Iudæorum conversionem, quam quod libros Apocryphos à patribus Hebræis repudiatos, tanquam Canonicos & fundamentales amplectentur Christiani. Hoc ex suis ipsorum<sup>m</sup> disputationibus satis liquet. De his vt & laudata *Razii* morte, de *Ministralibus*, falso creditis *subsidijs*, de *fidei morumque Canone*, plura audies, vel audisti jamdudum, in præcedenti Dialogo, quem Author CAMPANAM PURGATORII FUNERALEM, nuncupat. Sunt ista quidem ad refutandum

h Lib. 3. c. 1.

i Lib. 5. c. 5.

k Lib. 5. c. 25.

l De pontifice.  
lib. 1. c. 2.

m H. B. In petitione unitatis.  
pag. 4.

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facilia, & nobis tacentibus, ipsa se refellunt. Nos novam lectori molestiam eandem cantilenam occinendo non facessimus. Estne quid aliud?

FITZ-MAGVS.

*Si forte calamo gloriam, quam Mars negavit, aucupetur: conuicijs abstineat, ne fœmina passim habeatur. Si verò Purgatorij penas experiri horrescat: maneat qualis est hæreticus, & intus ab ijs, earum formidine careat: cui erigenda fiducia hoc sibi habeat diploma.*

*Esse negas, Hobbi, qui noxas expiet, ignem?  
Credo nec hoc mendax crimine labramades.  
Ille tuas, Hobbi, noxas haud expiat ignis,  
Scilicet inferior flamma tenenda tibi est.*

AMANVENSIS.

**V**Anis vaniora contexit graphicus nugator. Sus Mineræ viam sternit ad gloriam: quam Eques toto ætatis decursu, & sequutus est, & etiamnum sequetur. Quantum abhorreat à temulentia & fœminea leuitate facillè norunt ij, quibustanti viri cum singularis pietas, tum eximia eruditio perspecta est. Conuiuatoria illa caligo, quam, non ignorantia, sed aut inuidia, aut affectata malitia, illius laudibus offundit, veræ virtutis (cui vni fideliter inferuiuit) fulgentissimis radijs dissipatur. Sed quid famę iacturam querimus? Leuis est hæc quidem præ ut huius rabies quæ dedit. Non solum dignitati equestri, se hostem & infidia-

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sidiatorem proficitur, sed, ne quid desit ad amentiam,  
etiam animam, (horresco referens) *Cyrcæ diplomate*  
*ad Inferos amandat.* Scilicet actum est de Equite. Ra-  
damanthum fortitus est inexorabilem. Perijt Illicet.  
Vt autem iter tenebrosum & incognitum solus sine  
duce non suscipiat, *Fitz, Magum* illuc præmittendū  
censemus, vt reditu suo de viæ præcipitijs nos admo-  
neat. Eques interim ad meliora natus, rectâ perget  
ad cælestia. Sed renuit *Magus*, cum ad Purgatorii  
sedes inamænas ventum fuerit, figet pedem; Abyssū  
se perlustraturum negat. Cogendus itaq; est iure suo,  
id est, poetico. Fribus Archilochijs deuinctus volens  
nolens impelletur. Sic hominem affari, libitum est  
mibi.

*Esse, Henrice, putas qui noxas expiet ignem?*

*Rem teneo: haud sordes abluet unda tuas.*

*Qui non lustrali mundatur sanguine Christi,*

*Frustra a Phryx medij postulat ignis opem.*

*Infima sulphureis debetur fax Iesuitis,*

*Non purgat tales unda nec vrna <sup>b</sup> Magos.*

a Serò sapiunt  
Phryges.

b Manus.

Hæc ego fusiùs prosequi seriò cogitaram; sed inter-  
venit peresatus Typographi seruus, Appendixem  
meum, si quem vellem ocùs, transmittendum rogi-  
tans. Inbiant, inquit, Bibliopolæ: Stugilem jam  
prælio emei sum nolunt diutius detineri; nec potest  
herus meus biduanas moras interponere. Si me va-  
cuum demiseris, vacue vt sunt, exibunt paginae. Et  
præstaret quidem, aiebam, vt nunc sunt oculata tem-  
pora, sic prodire, quam non reuissis & malè effigiatis

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onerari. Adijcebam insuper multa mihi secundo examini reservata, per incogitantiam excidisse; nec oportere me *Magum* in Interni vestibulo herentem relinquere. Tradendus est ille Ianitoris custodiæ, ne redeat denuò. Hæc ego altâ voce paulò incitator proferebam. Satis, respondit ille, iam dudum pœnarum dedit. In herum meum, si qua obveniat, cude-  
tur faba. Tu modò Lectori valedicas, reliqua nobis curæ erunt. His auditis paulisper hæsitabam, quasi Lupum auribus tencns. Quid multis? Nunc do, nunc reuoco, nunc hoc, nunc subvenit illud. Tandem invitus annuebam.

Per me Anthonium Tonstalum  
*Equitis Amanuensem.*

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### Errata.

Page 16. line 23. *Ma.* left out. Pag. 23. lin. 17. in, for into.  
Pag. 29. lin. 11. (*the*) to be left out before *Isabal*. Pag. 53.  
lin. 2. (*of*) to be left out before *rigorous*. Pag. 66. lin. 18.  
(*not*) left out betweene was, and in. Pag. 74. lin. 4. will, for  
witt. Pag. 86. lin. 29. leave out *ut* after *solidius*. Pag. 104  
lin. 18. *inc.* for *shewe*. Pag. 76. lin. *vlt.* R. *Stock*, for I. *Stock*.  
Pag. 99. lin. 15. *saluati*, for *saluati*, s too much. Pag. 188.  
lin. 1. for must, put may. Pag. 206. lin. 15. before looke,  
adde to. Pag. 240. Margent, *Britannomodis*, for *Britan-*  
*nomachia*.

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Finis.



